

Fabulæ Æsopi Selectæ.

OR

SELECT FABLES of ÆSOP;

WITH

AN ENGLISH TRANSLATION,
more LITERAL than any yet extant,

Designed for the Readier INSTRUCTION of
BEGINNERS in the *Latin Tongue*:

By H. CLARKE,

TEACHER of the LATIN LANGUAGE.

The EIGHTH EDITION Corrected and Amended.



L O N D O N:

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MDCCLXXIV.

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P R E F A C E.



W H O E V E R hath duly considered the great Difficulty there is in our first encountering with the Idioms of the Latin Tongue, the Variety of English Words, which will sometimes answer to one Latin one, with the many Mistakes which Boys must naturally lie liable to, who cannot immediately form any tolerable

P R E F A C E.

*lerable Judgement of the Thing which te
 They are engaged in; must surely, in P
 some Measure, be brought to acknow-
 ledge, that the having Things explained
 and cleared up to their Understandings, no
 as They go along, is the best and only in
 Means of making Them eager and de- a
 sirsous to learn. And here, perhaps It as
 may be somewhat of a real Help to a
 throw the Language into a yet more to
 easy Light, and to descend a little Fr
 lower, than Others have hitherto sub- lit
 mitted Themselves to. For I will not bey
 refuse to own, that I am apprehensive, wi
 the Fear of too great a Baldness in the gr
 Translation hath deterred even Those, W
 who have carried this Affair farther he
 than was at first imagined It could be
 ever have gone, from rendering it so in
 plain, that Children might still the su
 more readily come into the Knowledge gr
 of the Construction, and form a bet- wo
 ter*

P R E F A C E.

ch ter and quicker Idea of the different
in Parts of Speech.

Things relating to Instruction cannot well be made too easy; but to write only in the Terms of a Pedant, or in such a Lowness, or Poverty of Expression, It as dwindleth almost into Nonsense, is to a Hardship too great to be submitted to by any Man of Spirit: but alas! Freedom of Stile is one Thing, and literal Translation another; and the best Way to commence an Acquaintance with any Language, is first to read a great deal of a verbal Translation. When single Words have been apprehended rightly, a Number of them may be readily put together, the remembering that such a Word is Latin for such a Thing affording Learners the greatest Pleasure and Incitement towards the making a Progress more
con-

P R E F A C E.

considerable; whereas by attempting by the Construction of Phrases too soon of they become lost and bewildered in a the Maze.

It hath been thought proper there-fore to make the English Words here be to answer to the Latin, as Grammatically as possible; and, where more expressive Ones might often have been made Use of, Those, which are most usually met with, have been judged the most convenient; the varying the Phrase too much at first tending rather to confound, than graft any Thing in the Memory.

* A new Edition of Æsop, with the Latin and English each in their distinct Columns, had been long ago wished for; but, as Mr. Locke had before

* Vide PREFACE to CLARKE'S CORDERY.

P R E F A C E.

ing before suffered an Interlineary Version
on of it to be printed with his Name in
a the Title-Page, it is highly probable,
Nobody would venture to undertake
such a Thing; altho' You are told in
re- the Preface, that the Design was to
ere help Those, who had not the Opportu-
ti- nity or Leisure to learn the Latin
ore Language by Grammar; which con-
een sequently did not lead Him to have the
ost English made with the greatest Gram-
the matical Strictness to the Latin, and
ase left Room for something to be attempt-
to ed, which might be afforded at an
the easier Rate, and what might better
answer the Purposes of a Common
School-Book.

ith
eir
ag
ad
ore
Upon the Whole, You have here a
Collection of the greatest Part of the
Fables done in an easier Manner, than
any yet extant; and the farther You
enter

P R E F A C E.

enter into the Book, You will find such little Liberties taken in the Expression, as may naturally suit with tender Capacities, whilst the Judgement ripens by Degrees.

Besides the Advantage of the Roman and Italick Characters being alternately used for the better Instruction of Young Beginners, This Translation is contrived to answer Line for Line throughout; and Care hath been generally taken to avoid the Breaks of Words so frequent in Things of this Nature, that It is next to an Impossibility now to mistake.



SELECTÆ

FABULÆ ÆSOPÆ.

SELECT

FABLES of ÆSOP.

FABLE I.

De GALLO.

Of the Cock.

GAllus, dum vertit
Stercorarium, offendit
Goneam, inquiens, quid
reperio Rem tam nitidam?
si Gemmarius reperisset Te,
Nihil esset lætius
Es, ut Qui sciret
Præmium: Quidem est
nulli Usui Mihi, nec æstimo
Magni; imo equidem
malem Granum Hor-
dei omnibus Gemmis.

ACock, whilst he turns up
a Dunghill, finds
a Jewel, saying, why
do I find a Thing so bright?
if a Jeweller had found Thee,
Nothing would be more joyful
than He, as Who would know
the Price: Indeed it is
of no Use to Me, nor do I esteem it
at a great Rate; nay indeed
I had rather have a Grain of Bar-
ley than all Jewels.

MORALE.

The MORAL.

Intellige per Gemmam Ar-
tem & Sapientiam; per Gal-
lum, Hominem stolidum &
volup-

Understand by the Jewel
Art and Wisdom; by the Cock,
a Man foolish and
volup-

voluptarium; nec Stulti voluptuous; neither
amant liberales Artes, cum love liberal Arts, when
nesciant Usū earum; they know not the Use of them;
nec Voluptarius, quippe nor a voluptuous Man, because
Voluptus sola placeat Ei. Pleasure alone pleases him.

FABLE II.

De CANE & UMBRA.

CANIS tranans fluvium,
vehebat Carnem Riētū;
 Sole splendente, Umbra
Carnis lucebat in Aquis:
Quam Ille videns, & avidē
captans, poedidit, Quod erat
in Fancibus: Itaq; percussus
Jactura & Rei &
Spei, primum stupuit; de-
inde recipiens Animum sic
elatravit: Miser! Modus
deeret tuæ Cupiditati:
Erat satis superque,
ni desipuisses. Jam
per tuam Stultitiam est
minus Nihilo Tibi.

MOR.

Sit Modus tuæ
 Cupiditati, nè amittas
 certa pro incertis.

Of the DOG and the SHADOW.

A Dog swimming over a River,
carried Flesh in his Chops;
 the Sun shining the Shadow
of the Fleſh ſhone in the Waters;
which He ſeeing, and greedily
catching at, loſt, what was
in his Jaws: Therefore ſtruck
with the Loſs both of the Thing and
his Hope, at firſt He was amazed,
afterwards taking Courage thus
he barked out: Wretch! Moder-
ation was wanting to thy Deſire.
There was enough, and too much,
unleſs thou haſt been mad. Now
thro' thy Folly there is
leſs than Nothing for Thee.

MOR.

Let there be Moderation to thy
 Deſire, leſt thou loſe
 certain Things for uncertain.

FABLE III.

De LUPO & GRUE.

DUM Lupus vorat
Ovem, forte Oſſa
hæſere in Gula; ambit,
orat Opem, Nemo opitulatur.
Omnes diſertant, eum tuliffe
Præmium ſuæ Voracitatis;
Tandem multis Blanditiis
 plu-

Of the WOLF and the CRANE.

WHilst a Wolf devour
a Sheep, by chance the Bone
ſtuck in his Throat; He goes about
asks Help, Nobody aſſiſts.
All ſay, that he had
the Reward of his Greedineſs.
At length, with many Flatters

pluribusq; Promissis, inducit
Gruem, ut longissimo
Collo inserto in Gulam
eximeret Os infixum.
Verum illustit Ei petenti
Præmium, inquiens, Inepta,
ahi, non habens sat, quòd
vivis? Debes tuam Vitam
Mihi; si vellem, poteram
præmordere tuum Collum.

and more Promises, He draws in
the Crane, that her very long
Neck being thrust into his Throat,
She would pull out the Bone fixed in.
But He played upon Her asking
a Reward, saying, Fool,
go away, hast thou not enough that
thou livest? Thou owest thy Life
to Me; if I would, I was able
to bite off thy Neck.

MOR.

Quod facis ingrato
perit.

MOR.

What thou doest for the ungrateful
perisheth.

FABLE IV.

De Rustico &
COLUBRO.

Of the COUNTRYMAN and
the SNAKE.

Rusticus tulit Domum
Colubrum repertum in
Nive, prope enectum Frigore;
adjicit ad Focum:
Coluber recipiens Vim,
Virusque; deinde non ferens
Flammam, infecit omne Tu-
garium Sibilando. Rusticus
corripiens Sudem accurrit,
& expostulat Injuriam
cum Eo Verbis Verberibusq;
Num referret has
Gratias? Num eriperet
Vitam Illi, Qui dederat
Vitam Illi?

A Countryman brought Home
a Snake found in
the Snow, almost dead with Cold;
He lays him to the Fire,
The Snake recovering Strength,
and Poison; then not bearing
the Flame, filled all the Cot-
tage with Hissing. The Countryman
snatching a Stake runs up,
and expostulates the Injury
with Him in Words and Blows,
Whether he would return these
Thanks? Whether He would take
Life from Him, Who had given
Life to Him?

MOR.

MOR.

Interdum fit, ut
Tibi, Quibus
Tu profueris; & Ii mere-
antur male de Te, de Quibus
Tu meritis sis bene.

Sometimes it happens, that
they are hurtful to Thee, whom
Thou hast profited; and They de-
serve ill of Thee, of Whom
Thou hast deserved well.

FABLE V.

De APRO & ASINO.

DUm iners Asinus irridebat Aprum, Ille indignans frendebat. Ignavissime, fueras quidem meritis Malum; sed etiamsi fueris dignus Pœna, tamen Ego sum indignus, qui puniam Te. Ride tutus; nam es tutus ob Inertiam.

MOR.

Demus Operam, ut cum audiamus, aut patiamur indigna Nobis, nè dicamus, aut faciamus indigna Nobis. Nam mali & perditumque; gaudent, si Quispiam bonorum resistat iis; pendunt Magni, Se haberi dignos Ultione, Imitemur Equos, & magnas Bestias, Qui prætereunt oblatrantes Caniculos cum Contemptu.

Of the BOAR and the Ass.

WHilst the sluggish Ass laughed at the Boar, He fretting gnashed his Teeth. Most slothful Wretch, thou hast indeed deserved Evil; but although thou hast been worthy of Punishment, yet I am unfit, who may punish Thee. Laugh secure; for thou art safe for thy Sluggishness.

MOR.

Let us give an Endeavour, that when we hear, or endure Things unworthy of us, We do not say, or do Things unworthy of Us. For bad and lost Men generally rejoice, if any one of the good resist them; they value it at a great Rate, that they are accounted worthy of Revenge. Let us imitate Horses, and great Beasts, who pass by barking Curs with Contempt.

FABLE VI.

De AQUILA & CORNICULA.

Aquila nata Cochleam, non quivit cruere Piscem Vi, aut Arte. Cornicula accedens dat Consilium, suadet subvolare, & è sublimi præcipitare Cochleam in Saxa; nam sic fore, ut Cochlea frangatur. Cornicula manet Humi, ut præstoletur Casum: Aquila

Of the EAGLE and the JACKDAW.

AN Eagle having got a Cockle, was not able to get out the Fish by Force, or Art. The Jackdaw coming up gives Counsel, persuades her to fly up and from on high to throw down the Cockle upon the Stones; for that so it would be, that the Cockle would be broken. The Jackdaw stays on the Ground, that she may watch the Fall. The Eagle

Aquila præcipitat. The Eagle throws it down.
Testa frangitur. The Shell is broken. The Fish
subripitur a Cornicula; is snatched away by the Jackdaw;
lusa Aquila dolet. the deluded Eagle grieves.

MOR.

MOR.

Noli habere Fidem Be not willing to have Faith
Omniſus & fac in all Men, and do
inſpicias Conſilium, quod you look into the Counſel, which
acceperis ab Aliis; you have received from others;
nam Multi conſulti non for Many being conſulted do not
conſolunt ſuis Con- counſel for their Con-
ſultoribus, ſed Sibi. ſultors, but for Themſelves.

F A B L E VII.

*De CORVO &
 VULPECULA.*

*Of the Crow and
 the Fox.*

CORVUS nactus Prædam
ſtrepitat in Ramis:
Vulpecula videt Eum ge-
ſtientem, accurit: Vulpes,
inquit, impertit Corvum
ſurima Salute. Sæpenumero
audiveram, Famam eſſe
Mendacem, jam experior Re-
ſa: Nam, ut fortè præ-
tereo hac, ſupiciens Te in
Arbore, ad volo, culpans
Famam: Nam Fama eſt, Te
eſſe nigriorem Pice, & video
e candidiorem Nive. Sanè in
meo Judicio vincis Cygnos,
et es formioſior alba
Hedera. Quid ſi, ut ex-
celsa in Plumis, ita &
Voce, equidem dicerem te
Reginam omnium Avium.
Corvus illeſus hac Aſſen-
ſiuncula, apparat ad
ſanendum. Verò Caſeus
excidit e Roſtra, Quo
torrepto Vulpecula,
tollit

ACrow having got a Prey,
makes a Noiſe in the Branches:
the Fox ſees Him re-
joicing, runs up: The Fox,
ſays he, compliments the Crow
with very much Health. Very often
had I heard, that Fame was
a Liar, now I find it in the Fact
itſelf: For, as by chance I paſs
by this way, ſeeing You in
the Tree, I fly to you, blaming
Fame: For the Report is, that you
are blacker than Pitch, and I ſee
you whiter than Snow. Truly in
my Judgment you ſurpaſs the Swans,
and are fairer than the white
Ivy. But if, as you ex-
cel in Feathers, you do ſo alſo
in Voice, truly I ſhould call you
the Queen of all Birds.
The Crow allured by this Flat-
tery, prepares to
ſing. But the Cheeſe
fell from his Beak, Which
being ſnatched by the Fox,
he

tollit Cachinnum: Tum he sets up a Laughter: Then
demum Corvus, Pudore at last the Crow, Shame
juncto Jacturæ Rei, being joined to the Loss of the Thing,
dolet. grieveth.

MOR.

Nonnulli sunt sic avidi
Laudis, ut ament Assen-
tatorem cum suo Probro &
Damno. Homunciones hujus
Modi sunt Prædæ Parasito.
Quod si vitasses Jactan-
tiam, facile vitaveris
pestiferum Genis Assen-
tatorum. Si Tu velis esse
Thraſo, Gnatbo nuſquam
deerit Tibi.

MOR.

Some are ſo greedy
of Praise, that they love a Fla-
terer with their own Disgrace and
Damage. Men of this
Kind are a Prey to the Parasite.
But if you had avoided Boast-
ing, eaſily would you have avoided
the peſtilent Race of Flatter-
ers. If Thou art willing to be
a Thraſo, a Gnatbo never
will be wanting to Thee.

F A B L E VIII.

De CANE & ASINO.

DUm Canis blandiretur
Hero & Familiæ
Herus & Familia demulcent
Canem. Afellus, videns
id, gemit altiffimè; nam
cæpit pigere Sor-
tis: Putat iniquè compa-
ratum, Canem eſſe gra-
tum cunctis, paſcique
herili Menſa, &
conſequi Hoc Otio
Ludoque: Seſe con-
tra portare Clitellas,
cædi Flagello, eſſe
nuſquam ctiouſum, & tamen
odioſum cunctis. Si hæc
fiant Blanditiis, ſtatuit
ſeſſari eam Artem, quæ ſit
tam utilis. Igitur quo-
dam Tempore tentaturus
Rem, procurrit obviam
Hero redeunti Domum,
ſub-

Of the DOG and the Ass.

WHilst the Dog fawned on
his Maſter and the Family,
the Maſter and the Family ſtruck
the Dog. The Aſs, ſeeing
that, groans moſt deeply; for
he began to be weary of his Con-
dition: He thinks it unjuſtly or-
dered, that the Dog ſhould be ac-
ceptable to all, and be fed
from his Maſter's Table, and
that he ſhould get This by Idleneſs
and Play: that Himſelf on the
contrary carried the Dorſers,
was beaten with the Whip, and
never idle, and yet
odious to all. If theſe things
are done by Fawnings, he reſolve
to follow that Art, which is
ſo profitable. Therefore on a cer-
tain Time about to try
the Thing, He runs in the Way
to his Maſter returning Home,
leaps

subfilit, pulsat Ungulis. Hero exclamante, Servi accurrere & ineptus Aselius, qui credidit Se urbanum, vapulat.

MOR.

Omnes non possumus omnia, nec omnia decent omnes. Quisque faciat, quisque tentet id, quod potest.

leaps on Him, strikes him with his Hoofs. The Master crying out, the Servants ran to him, and the silly Asi, who thought Himself courly, is beaten.

MOR.

We all cannot do all things, nor do all things become all Men. Let every one do, let every one try, that, which he is able.

F A B L E IX.

De LEONE & quibusdam aliis.

LEO pepigerat cum Ove quibusdamque aliis, Venationem fore communem. Venantur, Cervus capitur: singulis incipientibus tollere singulas Partes, ut convenerat; Leo irrugiit, inquires, una pars est mea, quia sum dignissimus: altera item mea, quia prestantissimus Viribus; porro addico tertiam, quia suaverim plus in capiendoervo; denique, nisi conferitis quartam, est actum Amicitia. Socii audientes hoc, discedunt vacui & taciti, non ausi mutire contra Leonem.

MOR.

Fides semper fuit rara: et hoc Seculum est rarior; et Potentes est, & semper fuit, rarissima. Quocirca est satius vivere cum Pari. Nam, Qui vivit cum potentiore, sepe habet

ne

Of the LION and some other Beasts.

THE Lion had agreed with the Sheep and some others, that the Hunting should be common, They hunt, a Stag is taken: all beginning to take their single Parts, as had been agreed; the Lion roared, saying, one Part is mine, because I am the most worthy; another also is mine, because I am most excellent in Strength; moreover I claim a third, because I have sweated more in taking the Stag; lastly, unless you will grant the fourth, there is an end of Friendship. His Companions hearing this, depart empty and silent, not having dared to mutter against the Lion.

MOR.

Faith always has been rare: in this Age it is rarer; among the Powerful it is, and always has been, most rare. Wherefore it is better to live with an Equal. For, He who liveth with one more powerful, often hath

a Ne-

neceſſe concedere de ſuo a Neceſſity to depart from his
Jure. Right.

FABLE X.

De LEONE & MURE.

IEO deſeſſus Æſtu
Curſuque quieſcebat ſub
Umbra, ſuper viridi Gra-
mine; Grege Murium per-
currente ejus Tergum, ex-
perreſtus, comprehendit
Unum ex illis. Captivus
ſupplicat, clamat, Se eſſe
indignum, cui Leo
iraſcatur. Ille reputans
fore Nihil Laudis
in Nece tantillæ Beſtiæ
dimittit Captivum. Non diu
poſtea. Leo, dum currit
per Saltum, incidit in
Plagas: Rugit, ſed non
poſteſt exire Muſ audit
Leonem miſerabiliter rugin-
tem, agnoſcit Vocem,
reſcit in Cuniculos, quærit
Nodos, quos invenit,
corroditque; Leo evadit
e Plagis.

MOR.

Hæc Fabula ſuadet Cle-
mentiam potentibus: Etenim
ut humanæ Reſ ſunt in-
ſtabiles, Potentes ipſi
interdum egent Ope humil-
limorum; quare prudens
Vir, etſi poſteſt, timet
nocere vol vili Homini; ſed
Qui non timet nocere
alteri, deſipit valde.
Quid ita? Quia, etſi jam
fretus Potentia metuit
Neminem; forſan poſthac
erit,

Of the LION and the MOUSE.

THE Lion tired with Heat
and Running reſted under
the Shade, upon the green Graſs;
a Company of Mice run-
ning over his Back, having a-
roſe. He takes
One of them. The Captive
begs, cries, that He was
unworthy, whom the Lion ſhould
be angry with. He thinking
there would be Nothing of Praise
in the Death of ſo little a Beaſt,
diſmiſſes the Captive. Not long
after, the Lion, whiſt he runs
thro' the Foreſt, falls into
the Toils: He roars, but can
not get out. The Mouſe hears
the Lion miſerably roar-
ing, knows the Voice,
creeps into the Holes, ſeek
the Knots, which he finds,
and gnaws; the Lion eſcape
out of the Toils.

MOR.

This Fable recommends Cle-
meny to the powerful: For
as human Things are un-
ſtable, the Powerful themſelves
ſometimes want the Help of the
loweſt; wherefore a prudent
Man, altho' he is able, feareth
to hurt even a mean Man; but
He that does not fear to hurt
another, plays the Fool very much.
Why ſo? Becauſe, altho' now be-
wing relied on his Power he feareth
Nobody; perhaps hereafter

*erit, ut indiguerit it will be, that he may have wanted
vel Gratia vilium Homun- either the Favour of mean Men,
cium, vel metuerit Iram- or have feared their Anger.*

FABLE XI.

De agroto MILVO.

Of the sick KITE.

MILVUS decumbebat
Lectō jam fermē
moriens, orat Matrem ire
precatum Deos. Mater
respondet, nihil Opīs spe-
randum Illi à Diis,
quorum sacra toties viola-
visset suis Rapinis.

MOR.

Decet nos venerari
Deos; nam illi juvant pios,
adversantur impios. Neg-
lecti in Felicitate, non ex-
audiunt Miseria. Quare sis
memor eorum in secundis
rebus, ut vocati sint
presentes in adversis rebus.

THE Kite lay
in Bed now almost
dying, begs his Mother to go
to pray to the Gods. The Mother
answers, no Help was to be
hoped by him from the Gods,
whose sacred Things so often he
had violated by his Rapines.

MOR.

It becometh us to worship
the Gods; for they help the pious,
and withstand the impious. Neg-
lected in Felicity, they do not
hear in Misery. Wherefore be
mindful of them in prosperous
things, that being called they may be
present in adverse things.

FABLE XII.

De RANIS & earum Regē.

Of the FROGS and their King.

GENS Ranarum, cum
esset libera, supplicabat
vovem, Regem da-
re sibi. Jupiter ridebat
vota Ranarum. Illæ
amen instabant iterum,
aque iterum, donec perpel-
lent ipsam. Ille dejecit
Stabem; ea Moles quassat
fluvium igenti Fragore.
anæ territæ silent;
renerantur Regem; ac-
dunt propius pedetentim;
tan

THE Nation of Frogs, when
it was free, besought
Jupiter, for a King to be gi-
ven to them. Jupiter laughed at
the Wishes of the Frogs. They
nevertheless pressed him again,
and again, until they drove
him to it. He threw down
a Log; that Mass shakes
the River with a great Noise.
The Frogs affrighted are silent;
they reverence their King; they
come nearer Step by Step;
at

tandem Metu abjecto,
insultant, & desultant;
iners Rex est Lusui &
Contemptui. Rursum lacej-
sunt Jovem; orant Regem
dari sibi, qui sit
strenuus; quibus Jupiter dat
Ciconiam. Is perstrenue
perambulans Paludem,
vorat quicquid Ranarum
fit obviam. Igitur
Ranæ frustra questæ fue-
runt de Sævitia hujus.
Jupiter non audit, nam
querunt & hodie:
Etenim Vesperī Ciconia
eunte Cubitum, egressæ ex
Antris murmurant
rauco Ululatu; sed
canunt surdo. Nam Ju-
piter vult, ut quæ depre-
cata sint clementem Regem,
jam ferant inclementem.

MOR.

Solet evenire Plebi,
ut Ranis, quæ,
si habet Regem paulo man-
suetiorem, damnat eum Ig-
naviæ & Inertiæ, & optat
aliquando Virum dari
sibi: Contra si quan-
do nata est strenuum
Regem, damnat Sævitiā
hujus, & laudat Clemen-
tiam prioris; sive quod
semper pœnitet nos præsen-
tium, sive quod est verum
Dicitur, nova esse potiora
veteribus.

at length Fear being thrown away
they leap upon, and leap off, him
the sluggish King is their Sport and
Contempt. Again they pro-
voke Jupiter: they pray for a King
to be given to them, who may be
valiant; to whom Jupiter gives
the Stork. He very nimble
stalks through the Marshes
devours whatever of the Frogs
comes in the way. Therefore
the Frogs in vain have com-
plained of the Cruelty of him;
Jupiter does not hear,
they complain even this Day.
For in the Evening the Stork
going to Rest, having come out
their Caves they murmur
with a hoarse Croaking;
they sing to one deaf. For Ju-
piter wills, that they who pre-
sented against a merciful King
now bear an unmerciful.

MOR.

It is wont to happen to the com-
mon People, as to the Frogs, who
if they have a King a little mil-
der, condemn him of Idleness
and Sluggishness, and require
some time for a Man to be given
to them: On the contrary, if
any time they have got an active
King, they condemn the cruelty
of him, and praise the Clemency
of the former; either because
it always repents us of the present,
or because it is a true
Saying, that new things are better
than old.

Select FABLES of ÆSOP.

11

FABLE XIII.

COLUMBIS & MILVO.

Of the PIGEONS and the KITE.

THE Pigeons formerly carried on a War with the Kite, whom that they might subdue, they chose to themselves the Hawk King. He being made King, acts the Enemy, not the King: he tears and butchers no slower, than the Kite. It repents the Pigeons of their Undertaking, thinking, that it had been better to endure the War of the Kite, than the Tyranny of the Hawk.

Columbæ olim gesserunt Bellum cum Milvo, quem ut expugnarent, delegerunt sibi Accipitrem Regem. Ille factus Rex, agit Hostem, non Regem: rapit ac laniat non segnius, ac Milvus. Pænitent Columbas Inceptantes, fuisse paucius Bellum Milvum quam Tyrannidem Accipitris.

MOR.

MOR.

Let it repent no Man of his Condition too much. As Horace says, Nothing is happy from every Part. Truly I would not wish to change my Lot, provided it be tolerable. Many, when they have sought a new State, again have wished for the old. We are almost all of so various a Temper, that it repenteth Us ourselves of ourselves,

Let it repent no Man of his Condition too much. As Horace says, Nothing is happy from every Part. Truly I would not wish to change my Lot, provided it be tolerable. Many, when they have sought a new State, again have wished for the old. We are almost all of so various a Temper, that it repenteth Us ourselves of ourselves,

FABLE XIV.

DE FURE & CANE.

Of the THIEF and the DOG.

Canis respondit Furi porrigenti Panem, ut non tuas dicas Panem, desinam latrare, led tuum Munus; quippe si tuleram Panem, tu portabis cuncta his Testis.

THE Dog answered the Thief holding out Bread, that he would be silent, I know thy Treacheries, thou givest Bread, that I may cease to bark, but I hate thy Gift; for if I shall take the Bread, thou wilt carry all the Things out of these Houses.

MOR.

MOR.

MOR.

Cave, *Causa* parvi
Commedi, amittas magnum.
Cave, *habeas* Fidem
cui-vis Homini; nam sunt,
qui non tantum dicunt be-
nignè, sed & faciunt be-
nignè, Dolo.

MOR.

Take heed, for the Sake of a small
Profit, thou losest not a great one.
Take heed, that thou hast not Faith
in every Man; for there are
who not only say kind-
ly but also do kind-
ly, with Deceit.

FABLE XV.

De LUPO & SUCULA.

Of the WOLF and the Sow.

SUCULA parturiebat,
Lupus pollicetur, Se
fore Custodem Fœtus.
Sucula respondit, se non
egere Obsequio Lupi;
si Ille velit haberi
pius, si cupiat facere id,
quod est gratum, abeat
longius: Etenim officium
Lupi constare non Præsen-
tia, sed Absentia.

MOR.

Omnia non sunt creden-
da Omnibus. Multi pollicen-
tur suam Operam, non Amore
tui, sed fui; non
quærentes tuum Commo-
dum, sed suum.

THE Sow brought forth
the Wolfe promises, that he
would be the Keeper of the Young.
The Sow answered, that she did not
want the Service of the Wolf;
if He is willing to be accounted
affectionate, if he desires to do that
which is grateful, let him go
farther off: For that the Office
of the Wolf consisted not in his Pre-
sence but Absence.

MOR.

All things are not to be trust-
ed to all Men. Many pro-
mise their Service, not out of Love
of you, but of themselves; not
seeking thine Advan-
tage, but their own.

FABLE XVI.

De Partu Montium.

Of the Bringing forth
of the Mountains.

OLim erat Rumor,
quod Montes parturi-
rent. Homines accurrunt,
circumsistunt, expectantes
Quippiam Monstri, non
sine

Formerly there was a Rumour
that the Mountains would
bring forth. The Men run thither
stand round about, expecting
something of a Monster, not
without

fine Pavore. Tandem without Fear. At length the
Montes parturiunt. Mus Mountains bring forth. A Mouse
exit, tum Omnes ridebant. comes out, then All laughed.

MOR.

Jactatores, cum profi-
tentur & oilentant magna,
vix faciunt parva. Qua-
propter isti Thrasones sunt
Jure Materia Joci &
Scommatum. Hæc fabula item
quæ inanes Timores. Nam
utrumquæ Timor Periculi
est; imò id, quod
periculosius, est sæpe ridi-
culum.

MOR.

Braggers, when they pro-
fess and boast great things,
scarce do little things. Where-
fore those Thrasos are
by Right the Matter of Jest and
Scoffs. This Fable also
forbids vain Fears. For
commonly the Fear of Danger
is more grievous than the Danger
itself; nay that, which
we fear, is often ridi-
culous.

FABLE XVII.

De LEPORIBUS &
RANIS.

Of the HARES and
the FROGS.

Sylvâ mugiente insolito
Turbine, trepidi
pores occipiunt rapide fu-
re. Cum Palus obfisteret
gentibus, setere anxii
prehenfi Periculis
inque. Quodque esset
citamentum majoris
timoris, vident Ranas
urgi in Palude. Tunc
ex Leporibus pruden-
t ac disertior cæteris
quit, Quid inaniter time-
as? Est Opus Animo
idem: Est Nobis Agilitas
corporis, sed Animus deest.
Periculum Turbinis
non est fugiendum, sed con-
tenuendum.

THE Wood roaring with an unu-
sual Whirlwind, the trembling
Harts begin hastily to fly a-
way. When a Fen stopped them
flying, they stood anxious,
encompassed with Dangers
on both sides. And what was
an Incitement of greater
Fear, they perceive the Frogs
to be plunged in the Fen. Then
one of the Hares more pru-
dent and more eloquent than the rest
said, What vainly do we
fear? There is Need of Courage
indeed: There is to us Agility
of Body, but Courage is wanting.
This Danger of the Whirlwind
is not to be fled from, but con-
tained.

C

MOR.

MOR.

Est Opus Animo in
omni Re. Virtus jacet
sine Confidentiâ. Nam Con-
fidentia est Dux & Regina
Virtutis.

MOR.

There is Need of Courage
every Thing. Virtue lies
without Confidence. For De-
ringness is the Leader and Queen
of Virtue.

FABLE XVIII.

De HæDO & LUPO.

CAPRA, cum esset
itura pastum, concludit
Hædum Domi, monens
aperire Nemini, dum ipsa
redeat. Lupus, Qui
audiverat id procul, post
Discessum Matris
pulsat Fores, caprissat
Voce, jubens reciudi.
Hædus præsentiens
Dolum inquit, non aperio;
nam etsi Vox caprissat,
tamen equidem video Lupum
per Rimas.

MOR.

Filli, obedite Parentibus,
nam est utile; & decet
Juvenem auscultare
Seni.

Of the Kid and the WOLF.

THE GOAT, when she was
about to go to feed, shuts
the Kid at Home, warning her
to open to Nobody, till she
return. The Wolf, who
had heard that afar off, after
the Departure of the Mother
knocks at the Doors, acts the Goat
in Voice, ordering them to be opened.
The Kid perceives
the Cheat says, I do not open
for altho' the Voice acts the Goat,
yet indeed I see a Wolf
thro' the Chinks,

MOR.

Children, obey your Parents
for it is profitable; and it becomes
a Young Man to hearken
to an Old Man.

FABLE XIX.

De RUSTICO &
ANGUE.

Of the COUNTRYMAN and
the SNAKE.

QUIDAM Rusticus
nutrивerat Anguem;
aliquando iratus petit
Bestiam Securi. Ille evadit,
non sine Vulnere. Postea
Rusticus deveniens in
Paupertatem ratus est id
Infortunii accidere sibi
propter Injuriam Anguis.
Ille supplicat, ut re-
deat. Ille ait, Se ignos-
cere, sed nolle redire;
neque fore securum cum
Rustico, cum sit
Securis Domi;
dolorem
Vulneris
fuisse, tamen Memoriam
peresse.

A CERTAIN Countryman
had nourished a Snake;
on a time being angry He strikes
the Beast with an Ax. He escapes.
not without a Wound. Afterwards
the Countryman coming into
Poverty thought that
Misfortune happened to him
for the Injury of the Snake.
Therefore he intreats, that He
would return. He says, that He for-
gave, but was unwilling to return;
nor could he be secure with
the Countryman, when there is
so great an Ax at Home;
that the Pain of the Wound
was worn away, yet the Memory
remained.

MOR.

MOR.

Est vix tutum habere
idem Ei, Qui semel solvit
idem. Condonare Injuriam,
sanè est Misericordiæ;
cavere sibi,
debet, & est Pru-
dentia.

It is scarce safe to have
Faith in Him Who once has broke
Faith. To forgive an Injury,
that indeed is the Part of Mercy;
but to take heed of One's self,
both becometh, and is the Part of
Prudence.

FABLE XX.

De VULPECULA &
CICONIA.

Of the Fox and
the STORK.

Vulpecula vocavit
Ciconiam ad Cœnam.
Fundit Opsonium in
ensam, Quod, cum esset
liquidum,

THE Fox called
the Stork to Supper.
She pours out the Victuals upon
the Table, which, when it was
liquid

liquidum, Ciconiâ tentante
 Roſtro fruſtrâ, Vulpecula
 lingit. Eluſa Avis abit,
 pudetque; pigetque
 Injuriae. Poſt pluſculum
 Dierum redit, invitât
 Vulpeculam. Vitreum Vas
 erat ſitum plenum Oſonii;
 quod Vas, cum eſſet
 arſi Gutturis, licuit
 Vulpeculæ videre, & eſurire
 non guſtare. Ciconia facile
 exhaust Roſtro.

MOR.

Riſus meretur Riſum;
 Jocus Jocum; Dolus
 Dolum; & Fraus Fraus-
 dem.

liquid, the Stork endeavouring
 with her Bill in Vain, the Fox
 licks up. The deluded Bird goes away
 and is aſhamed, and comes
 at the Injury. After ſome
 Days ſhe returns invitât
 the Fox. A Glaſs Veſſel
 was placed full of Viſual
 which Veſſel, when it was
 of a narrow Neck, it was laſt
 for the Fox to ſee, and hunger
 not to taſte. The Stork eaſily
 drew it out with her Beak.

MOR.

Laughter deſerves Laughter
 a Jeſt a Jeſt; a Trick
 a Trick; and Deceit De-
 ceit.

FABLE XXI.

De Lupo & piſto
 Capite.

LUPUS verſat, &
 miratur humanum
 Caput repertum in Officinâ
 Sculptoris, ſentiens habere
 nihil Senſus, inquit, O
 pulchrum Caput, eſt in
 Te multum Artis, ſed
 Nihil Senſus.

MOR.

Externa Pulchritudo, ſi in-
 terne adſit, eſt grata; ſi
 carendum eſt alterutrâ,
 præſtat carere externâ,
 quàm internâ: nam illa
 ſine hâc interdum incurrit
 Odium, ut Stoliæus ſit eò
 odio.

Of the WOLF and the painted
 Head.

THE Wolf turns about, and
 admires a human
 Head found in the Shop
 of a Carver, perceiving it to have
 nothing of Senſe, He ſays,
 fair Head, there is
 Thee much of Art,
 Nothing of Senſe.

MOR.

Outward Beauty, if the in-
 ward be preſent, is pleaſing; but
 we muſt want either
 it is better to want the outward
 than the inward; for that
 without this ſometimes incur
 Hatred, that a Fool is by ſo much
 the

odiosior,
formosior.

quò the more odious, by how much
the more handsome.

FABLE XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS ornavit
Se Plumis
Pavonis, deinde visus
pulchellus Sibi, contulit
Se ad Genus Pavo-
rum, suo Genere fastidito.
Illi tandem intelligentes
fraudem nudabant stoli-
am Avem Coloribus
affecerunt cum Plagis.

THE JACKDAW adorned
Himself with the Feathers
of the Peacock, then seeming
pretty to Himself, he betook
Himself to the Race of the Pea-
cocks, his own Race being despised.
They at length understanding
the Cheat, stripped the fool-
ish Bird of his Colours,
and belaboured him with Blows.

MOR.

MOR.

Hæc Fabula notat eos, qui
erunt se sublimius, quam
æquum, qui vivunt cum
is, qui sunt & ditiores,
& magis nobiles; quare sæpe
sunt inopes, & sunt
audibrio.

This Fable denotes those, who
carry themselves more loftily, than
is fit, who live with
those, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a Laughing stock.

FABLE XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

RANA cupida æquandi
Bovem dissentabat se.
ilius hortabatur Matrem
sistere Cæpto,
quies, Ranam esse nihil
d Bovem. Illa intumuit
cundum. Natus clamitat
Ma-

A FROG desirous of equalling
an Ox stretched herself.
The Son advised the Mother
to desist from the Undertaking,
saying, that a Frog was nothing
to an Ox. She swelled
a second Time. The Son cries out,
C 3 Mo.

Mater, licet crepes, nunquam vinces *Bovem*. Autem, cum intumisset tertium, crepuit.

Mother, altho' you burst, never will you exceed the Ox. But when she had swelled a third time, she burst.

MOR.

Quisque habet suam *Dotem*. Hic excellit *Formâ*, Ille *Viribus*. Hic pollet *Opibus*, Ille *Amicis*. Decet *Unumquemq;* esse contentum suo. Ille valet *Corpore*, Tu *Ingenio*: Quocirca Quisque consulat *Semet*, nec invideat *Superiori*, Quod est *miserum*; nec optet *certare*, Quod est *Stultitiæ*.

MOR.

Every one has his *Gift*. This Man excels in *Beauty*, That in *Strength*. This is powerful in *Riches*, That in *Friends*. It becometh Every one to be content with his own. He is strong in *Body*, Thou in *Wit*: Wherefore let Every one consult *Himself*, nor envy a *Superior*, Which is a *miserable thing*; nor wish to contend, Which is the *Part of Folly*.

FABLE XXIV.

De EQUO & LEONE.

Of the HORSE and the LION.

LEO venit ad comedendum Equum; autem carens *Viribus* præ *Senectâ*, cepit meditari *Artem*: proficitur *Se Medicum*: moratur Equum *Ambage Verborum*. Ille opponit *Dolum Dolo*; fingit, se nuper pupugisse *Pedem* in *spinoso Loco*; orat, ut, *Medicus* inspiciens *educat Sentem*. Leo paret. At Equus, quantâ *Vi* potuit, impingit *Calcem Leoni*, & continuò conjicit *Se* in *Pedes*. Leo rix tandem rediens ad *Se*,
nam

THE LION cometh to eat the Horse; but wanting *Strength* thro' *old Age*, he began to meditate an *Art*: He professes *Himself a Physician*: He stays the Horse with a *Circuit of Words*. He opposes *Deceit to Deceit*. He feigns, that he lately had pricked his *Foot* in a *thorny Place*. He prays, that the *Physician* looking into it would draw out the *Thorn*. The Lion obeys. But the Horse, with how great *Force* he could, strikes his *Heel* upon the *Lion*, and immediately betakes *Himself* to his *Heels*. The Lion fears at length returning to *Himself*,
for

*nam fuerat propè for he had been almost
animatus Ictu, inquit, dead with the Blow, says,
fero Pretium ob Stultitiam, I bear a Reward for my Folly,
is meritò effugit; and he deservedly has fled away;
nam ultus est Dolum for he has revenged Deceit
Dolo. with Deceit.*

MOR.

*Simulatio est digna Odio, Dissimulation is worthy of Hatred,
& capienda Simulatione. and to be taken with Dissimulation.
Aperius Hostis non est ti- An open Enemy is not to be fear-
endus; sed qui simulat ed; but he who pretends
Benevolentiam, cum sit Ho- Benevolence, when he is an Ene-
stis, is quidem est timendus, & my, he indeed is to be feared, and
dignissimus Odio. is most worthy of Hatred.*

MOR.

*Simulatio est digna Odio, Dissimulation is worthy of Hatred,
& capienda Simulatione. and to be taken with Dissimulation.
Aperius Hostis non est ti- An open Enemy is not to be fear-
endus; sed qui simulat ed; but he who pretends
Benevolentiam, cum sit Ho- Benevolence, when he is an Ene-
stis, is quidem est timendus, & my, he indeed is to be feared, and
dignissimus Odio. is most worthy of Hatred.*

FABLE XXV.

De AVIBUS & Quadru-
pedibus.

Of the BIRDS and the four-foot-
ed Beasts.

*ERAT Pugna Avibus
cum Quad. upedibus.
utrinque Spes,
utrinque Metus, utrinque
Periculum: autem Vesper-
tilio relinquens Socios, de-
stat ad Hostes. Aves
vincunt. Aquila Duce
& Auspice; verò dam-
nant Transfugam Vesper-
tillonem, uti nunquam
redeat ad Aves, uti nunquam
videat Luce. Hæc est
Causa Vespertilionis, ut
volet, nisi Noctu.*

*THERE was a Battle to the Birds
with the four-footed Beasts.
There was on both sides Hope,
on both sides Fear, on both sides
Danger: but the
Bat leaving his Companions, re-
volts to the Enemies. The Birds
overcome, the Eagle being Captain
and Leader; but they con-
demn the Runaway Bat,
that he never
return to the Birds, that he never
fly in the Light. This is
a Reason for the Bat, that
he fly not, unless in the Night.*

MOR.

*Qui renuit esse Particeps
versutatis & Periculi
cum*

MOR.

*He that refuses to be Partaker
of Adversity and Danger
with*

cum Sociis, erit with his Companions, shall be
 expers Prosperitatis, destitute of their Prosperity,
 & Salutis. and Safety.

FABLE XXVI.

De SYLVA & RUS-
TICO.

Of the WOOD and the COUN-
TRYMAN.

QUO Tempore erat
 Sermo etiam Arbo-
 ribus, Rusticus venit
 in Sylvam, rogat, ut
 liceat tollere Capu-
 lum ad suam Securim. Sylva
 annuit. Rusticus,
 Securi aptata, capit suc-
 cidere Arbores. Tum, &
 quidem serò pœnituit
 Sylvam suæ Facilitatis,
 doluit esse Seipsam
 Causam sui Exitii.

MOR.

Vide, de Quo merearis
 bene: Fuere Multi, Qui
 abusi sunt Beneficio accepto
 in Perniciem Autoris.

AT what Time there was
 a Speech even
 Trees, a Countryman came
 into the Wood, asks, that
 it may be lawful to take a Hand-
 le to his Ax. The Wood
 consents, The Countryman
 the Ax being fitted, began to
 cut down the Trees. Then, and
 indeed too late it repented
 the Wood of her easiness,
 it grieved her to be herself
 the Cause of her own Destruction.

MOR.

See, of whom thou mayest deserve
 well: There have been many, Who
 have abused a Benefit received
 to the Destruction of the Author.

FABLE XXVII.

De LUPO & VULPE.

Of the WOLF and the FOX.

LUPUS, cum esset
 satis Prædæ, degebat in
 Otio. Vulpecula accedit,
 sciscitatur Causam Otii.
 Lupus sensit, fieri
 Infidias, simulat Mor-
 bum

THE WOLF, when there was
 enough of Prey, lived
 Idleness. The Fox comes to him
 demands the Cause of his Idleness.
 The Wolf perceived, there were
 Treacheries, pretends a Dis-
 ease

*Nam esse Causam, erat
Vulpeculam ire precatum
Deos. Illa dolens, Dolum
non succedere, adit Pastorem,
monet, Latebras,
Lupi patere, & Ho-
stem securum posse opprimi
inopinatè. Pastor adori-
tar Lupum, mactat. Vul-
pes potitur Antro & Prædâ;
sed breve fuit Gaudium
sceleris illi; nam paulò
post idem Pastor capit
ipsam.*

*ease to be the Cause, prays
the Fox to go to pray the
Gods. She grieving, that the Trick
did not succeed, goes to the Shepherd,
advises him, that the Den
of the Wolf lay open, and the Ene-
my being secure could be destroyed
unawares. The Shepherd rises
upon the Wolf, slays him. The
Fox obtains the Den and the Prey;
but short was the Joy
of her Villainy to her; for a little
after the same Shepherd takes
her.*

MOR.

*Invidia est fida Res, &
serdum perniciofa quoque
uberi ipsi.*

MOR.

*Envy is a foul Thing, and
sometimes pernicious
to the Author himself.*

FABLE XXVIII.

DE VIPERA & LIMA.

Of the VIPER and the FILE.

*Vipera offendens Limam
in Pabricâ capit
ere: Lima subristit, in-
ens, Inepta, Quid agis?
contriveris tuos
ntes, antequam atteras
s, Quæ soleo præmordere
Duritiem Æris.*

*A Viper finding a File
in a Smith's Shop, began
to gnaw it: The File smiled, say-
ing, Fool, What dost thou do?
Thou wilt have worn out thy
Teeth, before thou wearest out
Me, who am wont to gnaw off
the Hardness of Brass.*

MOR.

*Vide etiam atq; etiam
icūm babeas Rem;
acuas Dentes
fortiorum, non nocu-
s illi, sed tibi.*

MOR.

*See again and again
with whom thou hast an Affair;
if thou whettest thy Teeth
against a Stronger Man, thou wilt
not have hurt him, but thyself.*

FABLE

De CERVO.

Of the Stag.

CERVUS, conspicatus se in
perspicuo Fonte, pro-
bat proceram & ramula
Cornua, sed damnat Exili-
tatem Tibiarum: fortis
dum contemplatur, dum ju-
dicat, Venator intervenit:
Cervus fugit. Canes insec-
tantur fugientem: sed cum
intravisset densam Sylvam,
Cornua erant implicita
Ramis. Tum deum
laudabat Tibias, & damna-
bat Cornua, Quæ fecere,
ut esset Præda Canibus.

MOR.

Petimus fugienda,
fugimus pericula: Quæ
effugiant placent. Quæ con-
ferunt aspicimus. Cupimus
Beatitudinem, priusquam
intelligamus, ubi sit: Quæ-
rimus Excellentiam Opum,
& Celatitudinem Honorum:
opimur Beatitudinem si-
tam in his, in quibus est
tam multum Laboris, &
Doloris.

A Stag, having beheld himself
a clear Fountain, ap-
proves his lofty and branching
Horns, but condemns the Small-
ness of his Legs. By Chance
while he looks, while he judges
the Huntsman passes by: the
Stag flies away. The Dogs per-
sue him flying: but when
he had entered a thick Wood
his Horns were entangled
in the Boughs. Then at last
he praised his Legs, and condemn-
ed his Horns, which made
that he was a Prey to the Dogs.

MOR.

We desire Things to be seen
we fly Things to be desired: what
harm please. What pro-
fit despise. We desire
Happiness, before we
are understand, where it is: We
seek the Excellency of Riches
and the Loftiness of Honours:
we think Happiness pre-
ced in these, in which there
is so much of Labour, and
Pain.

FABLE XXX.

De LUPIS & AGNIS.

Of the Wolves and the Lambs.

ALIQUANDO fuit Fœdus
inter Lupos &
Agnos, Quibus est
Difcordia

ON a time there was a League
between the Wolves and
the Lambs, to whom there
was a Discon-

Discordia Naturâ. Obsequiis datis utrinque Lupi dedere suos Canes, Oves Cobertem Canum. Ovis quietis & pascen- tibus, Lupuli Deside- rio Matrum edunt Ululatus: Tum Lupi irrepentes clamitant, Fidem, Fidesque solutum, Ianantque Oves desitutas Præsidio Canum.

a Discord by Nature. Hosta- ges being given on both Sides the Wolves gave their Whelps, the Sheep their Troop of Dogs. The Sheep being quiet and feed- ing, the little Wolves by the De- sire of their Dams send forth Howlings: Then the Wolves rushing on them cry out, that their Faith, and League, was broken, and butcher the Sheep destitute of their Guard of Dogs.

MOR.

Est Insuper, si in Federe tuas tua Præsidia Lupi; nam qui sunt tui non sunt nonnulli desit esse Hostes; & pro- pterea cepit Causam, cur desinatur te nudatum tuo Præsidi.

MOR.

It is Folly, if in a League thou deliverest thy Guards to an Enemy; for he who has been an Enemy, perhaps not yet has ceased to be an Enemy; and per- haps will take occasion, why he may rise upon thee stripped of thy Guard.

FABLE XXXI

MEMBRIS & VENTER.

Of the MEMBERS and the BELLY.

Quoniam Pedes & Manus inculcabant Venterem quod Lucra ipsorum exercebant ab illo otioso. Inter, aut laborare aut ne parer ali. Ille supplicat semel atq; iterum; tamen Manus negant Assistentiam; Venter exhausta mediâ, ubi omnes Artes sperare desierat; tum tandem Manus voluerunt esse effici- entes, verum id tardè; nam Venter

Formerly the Feet and Hands accused the Belly that the Gains of them were devoured by him being idle. They command, or let him labour, or not think to be maintained. He intreats once and again; yet the Hands deny Sustain- ance; the Belly being exhausted with want, when all the Limbs began to fail; then at last the Hands were willing to be effi- cient, but that too late; for the Belly

Venter debilis Defuetudine
renuit Cibum. Ita cuncti
Artus, dum insident Ven-
tri, pereunt cum pereunte
Venter.

MOR.

Societas Membrorum
non differt ab humanâ Socie-
tate. Membrum eget Mem-
bro, Amicus Amico; quare
utamur mutuis Officiis,
mutuis Operibus; nam neq;
Divitiæ, neque Dignitates
tuentur Hominem satis.
Unicum & summum Præ-
sidium est Amicitia
Complurium.

the Belly weak by Dis-
eased Meat. Thus
the Limbs, whilst they envy the Bel-
ly, perish with the perishing
Belly.

MOR.

The Society of the Mem-
bers does not differ from human Socie-
ty. A Member wants a Mem-
ber, a Friend a Friend; wherefore
let us use mutual Office,
mutual Works; for neither
Riches, nor Dignities
defend a Man enough.
The only and chief Safe-
guard is the Friendship
of Many.

F A B L E XXXII.

DE SIMIA & VULPECULA.

Simia orat Vulpeculam,
ut daret Partem
Caudæ sibi ad tegendas
Nates; num esset On-
eri Illi, Quod foret
Usui & Honori Illi.
Illa respondet, esse Nihil
nimis, & se malle
Humum verri
sua Caudâ, quam Na-
tes Simiæ tegi.

MOR.

Sunt, qui egent; sunt,
quibus superest, tamen
id est Moris Nulli Divi-
tium, ut beet Egenos
superflua Re.

Of the APE and the FOX.

THE Ape prays the Fox
that she would give Part
of her Tail to Her to cover
her Buttocks; for that was a Bur-
den to Her, Which would be
an Use and Honour to Her.
She answers, that it was Nothing
too much, and that she had rather
that the Ground should be bruised
with her Tail, than that the But-
tocks of the Ape be covered.

MOR.

There are, who want; there are
to whom there is over much; yet
that is of a Custom to no One of
Rich, that he blest the Needy
with his superfluous Store.

F A B L

F A B L E XXXIII.

De VULPECULA &
MUSTELA.

Of the Fox and
the WEASEL.

Vulpecula tenuis longâ
Inediâ fortè reppit
per angustam Rimam in
Cameram Frumenti, in quâ
Mentis fuit probè pasta, deinde
inter diſſentus impedit
stantem egredi rursus.
Mustela procul contemplata
stantem, tadem monet,
cupiat exire,
eat ad Cavum macra,
quod intraverat macra.

THE Fox slender by long
Want by chance crept
through a narrow Chink into
a Heap of Corn, in which
when she was well fed, then
her Belly being stretched hindered
her trying to go out again.
A Weasel afar off having seen her
striving, at length advises,
if she desires to go out,
she would return to the Hole lean,
at which she had entered lean.

MOR.

Videas complures lætos
aque alacres in Mediocri-
tate, vacuos Curis, expertos
Molestiis Animi. Sin
illi fuerint facti divites,
videbis eos incedere mæſtos;
Poenam porrigere Fron-
tes, plenos Curis, obrutos
Molestiis Animi.

MOR.
You may see many merry
and chearful in Mediocri-
ty, void of Cares, free
from Troubles of Mind. But if
They shall be made rich,
you shall see them go sad;
never to smooth their Fore-
head, full of Cares, overwhelmed
with Troubles of Mind.

F A B L E XXXIV.

De EQUO & CERVO.

Of the HORSE and the STAG.

Equus gerebat Bellum
cum Cervo, tandem
Pascuis
erat humanam Opem.
cum Homine, descen-
dit in Campum, victus
jam fit Victor;
sed

THE Horse carried on War
with the Stag, at length
being driven out of the Pastures
He implored human Help.
He returns with a Man, He de-
scends into the Field, he conquered
before now becomes Conqueror;
but

*sed tamen Hoste victo,
& misso sub Jugum, est
neceffe, ut Victor ipse
serviat Homini. Fert
Equitem Dorso, Fræ-
num Ore.*

*but yet the Enemy being conquered,
and sent under the Yoke, it
necessary, that the Victor himself
serve the Man. He bears
the Horseman on his Back, the Bit
in his Mouth.*

MOR.

*Multi dimicant contra
Paupertatem; quâ victâ
per Industriam & Fortunam,
Libertas Victoris sæpe
interit; quippe Domini &
Victores Paupertatis incipi-
unt servire Divitiis; an-
guntur Flagris Avariti-
æ, cobibentur
Frænis Parcimoniæ;
nec tenent Modum qua-
rendi, nec audent uti
Rebus partis, justo sup-
plicio quidem Avaritiæ.*

MOR.

*Many fight against
Poverty; which being overcome
by Industry and Fortune,
the Liberty of the Victor often
perisheth; for the Lords often
Conquerors of Poverty be-
gin to serve Riches; they are tor-
mented with the whips of Avar-
ice, they are restrained
with the bridles of Parsimony;
nor do they hold a mean of get-
ting, nor do they dare to use
the Things got, a just Punish-
ment indeed of Covetousness.*

FABLE XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO Adolescentes
simulant, sese emptu-
ros Carnem apud Coquum:
Coquo agente alias Res,
Alter arripit Carnem è
Canistro, dat Socio,
ut occultet sub
Veste. Coquus, ut
vidit Partem Carnis,
subreptam sibi, cœpit infi-
mulare utrumq; Furti. Qui
abstulerat, pejerat per
Jovem, se habere Nihil;
verò

TWO young
pretend, that they would
buy Flesh at a Cook:
The Cook doing other Things,
One snatches Flesh out of
a Basket, gives it to his Companion
that he may hide it under
his Garment The Cook, as soon
he saw Part of the Flesh
stolen from him, began to
censure each of Theft. He that
had taken it away, swears
Jove, that he had Nothing

verò is, qui habuit, pejerat
identidem, se abstulif-
se. Nihil. Ad Quos
Coccus inquit, quidam nunc
Far latet, sed is, per
quem juravistis, inspexit,
is scit.

but he, who had it, swears
again and again, that he had taken
away Nothing. To whom
the Cook says, indeed now
the Thief lies hid, but he, by
whom you have sworn, looked on,
he knows.

MOR.

Cum peccavimus, Homines
non sciunt id statim; at
Deus videt omnia, qui sedet
super Cælos, & intuetur
Abyssos.

MOR.

When we have sinned, Men
do not know it presently; but
God sees all things, who sitteth
upon the Heavens, and looks into
the Deeps.

FABLE XXXVI.

De CANE & LANIO.

Of the DOG and the BUTCHER.

CUM Canis abstulisset
Carnem Lanio in
Macello, continuò conje-
cit sese in Pedes quantum
potuit. Lanus perculsus
Iurâ Rei primùm
tauit, deinde recipiens
Animum, sic acclamavit
percul, O furacissime,
tute tutus, licet tibi
currere impunè, nam nunc
es tutus ob Celeritatem,
autem posthæc observa-
beris cautius.

WHEN the Dog had taken away
Flesh from the Butcher in
the Shambles, immediately he be-
took himself to his Heels as much as
he could. The Butcher struck
with the Loss of the Thing at first
held his Peace, afterwards taking
Courage, thus he cried to him
afar off, O most thieving Cur,
run safe, it is lawful for thee
to run unpunishedly, for now thou
art safe for thy Swiftness,
but hereafter thou shalt be obser-
ved more cautiously.

MOR.

Hæc Fabula significat,
eosque Homines tum
num fieri cautiore,
acceperint Damnum.

MOR.

This Fable signifies,
that most Men then
at length become more cautious,
when they have received Damage

FABLE XXXVII.

De AGNO & LUPO.

Of the LAMB and the WOLF.

Lupus occurrit Agno comitanti Caprum, rogitat, cur Matre relicta, solus sequatur ovidum Hircum, suadetque, ut redeat ad Ubera Matris dissentia Lacte, sperans fore ita, ut lacte abductum; verò ille inquit, O Lupo, Mater commisit me huic. Huic summa Cura servandi est data; obsequar Parenti potius, quam tibi, qui postulas seducere me istis Dictis, & mox dissepere subductum.

MOR.

Noli habere Fidem Omnibus: nam Multi, dum videntur velle predeste Aliis, interim consulunt Sibi.

THE Wolfe meets the Lamb accompanying the Goat, he asks, why his Mother being left, he rather follows a single Goat, and advises, that he return to the Dugs of his Mother stretched with Milk, hoping that it would be so, that he might be drawn away; but he says, O Wolf, my Mother hath committed me to this Care. To him the chief Care of being given; I shall obey a Parent rather, than thee, who requirest to seduce me with thy Sayings, and by and by to tear me in pieces drawn away.

MOR.

Be unwilling to have Faith in all Men; for Many, when they seem to be willing to prefer Others, in the mean time consider themselves.

FABLE XXXVIII.

De Agricola & Filiis.

Of the Husbandman and his Sons.

Agricola habebat complures Filios, lique subire discordes inter se, quos Pater elaborans trahere ad mutuum Amorem, Fasciculo

A Husbandman had many Sons, and they were disagreeing themselves, whom the Father labouring to draw to mutual Love, a little Fas-

*opposito, jubet singulos
effringere circumdatum
brevis Funiculo: Imbecilla
Ætacula conatur frustra:
Pater solvit, redditque
singulis Virgulam, quam
cum profuis Viribus quisque
facile frangeret; Inquit, O
Pilioli, sic Nemo poterit
vincere Vos concordēs; sed
volueritis scire
autuis Vulneribus, atque
agitare intestinum Bellum,
vitis tandem Prædæ
vobis.*

*being put, commands them single
to break it bound about
with a short Cord: Their weak
Youth endeavoureth in vain:
The Father looses it, and gives
to each a Twig, which
when with his Strength every one
easily broke; He saith, O
Children, thus Nobody will be able
to conquer You agreeing; but
if ye shall be willing to rage
with mutual Wounds, and
to drive on intestine War,
ye shall be at length for a Prey
to your Enemies.*

MOR.

*Hæc Fabula docet, parvas
res crescere Concordiâ
magas dilabi Discordiâ.*

MOR.

*This Fable teaches, that small
Things increase by Concord,
great Things fall away by Discord.*

F A B L E XXXIX.

*De CARBONARIO &
FULLONE.*

*Of the COLLIER and
the FULLER.*

CARBONARIUS invitabat
Fullonem, ut habitaret
secum in eadem Domo.
Fallo inquit, mi Homo,
istud non est mihi, vel
Cordi, vel utile;
nam veror magnopere, ne
Quæ eluam, Tu
reddas tam atra, quam
carbo est.

THE Collier invited
the Fuller, that he would
dwell with him in the same House.
The Fuller saith, my Man,
that is not to me, either
to my Heart, or profitable;
for I fear greatly, lest
what Things I wash clean, Thou
mayst make as black, as
a Coal is.

MOR.

*Monemur
apologo ambulare cum
in-*

The MORAL.

*We are admonished by this
Apology to walk with
the*

inculpatis; monemur the unblamed; we are admonished
de vitare Consortium scele- *to avoid the Company of*
ratorum Hominum, velut *ed* *Men,*
certam Pestem; nam quis- *a certain Plague; for*
que evadit talis, quales Ii- *one cometh out such, as*
 sunt, quibuscum versatur. *are, with whom he is conversant*

FABLE XL.

*De AUCEPE &
PALUMBO.*

*Of the FOWLER and the
RING-DOVE.*

AUCEPS videt Palum-
bum procul nidulantem
in altissimâ Arbore; adpro-
perat; denique molitur
Insidias; fortè premit
Anguem Calcibus; hic
mordet Ille exanimatus im-
proviso Malo, inquit, mise-
rum Me! dum insidior
Alteri, Ipse dispero.

THE Fowler sees the Ring-
Dove afar off making a Nest
in a very high Tree; he hastes
to him; finally he contrives
Snare; by Chance he preys
a Snake with his Heels; he
bites him. He terrified at the sud-
den Evil, says, wretched
Me! whilst I lay Snare
for another, I myself perish.

MOR.

*Hæc Fabula significat,
Eos nonnunquam circum-
veniri suis Artibus, Qui
meditantur mala.*

MOR.

*This Fable signifies, that
they sometimes are circumven-
ed with their own Arts, who
meditate evil things.*

FABLE XLI.

*De AGRICOLA &
CANIBUS.*

*Of the HUSBANDMAN and
the DOGS.*

AGRICOLA cum
hyemasset in
Ruri multos Dies, cepit
tandem laborare Penuriâ

THE Husbandman, who
he had wintered
the Country many Days, began
at length to labour with the Want

*necessariarum Rerum, inter-
facit Oves, deinde &
Capellas, postremò quoque
mactat Boves, ut habeat,
quo sustentet Corpusculum
penè exhaustum Inediâ.
Canes videntes id constituunt
querere Salutem Fugâ;
etenim Sese non victuros
diutius, quando Herus non
perpercit Bobus quidem,
Quorum Operâ utebatur in
faciendo rustico Opere.*

*of necessary Things, he kil-
led his Sheep, afterwards also
his Goats, lastly also
he slays his Oxen, that he may have,
wherewith he may sustain his Body
almost exhausted with Want.
The Dogs seeing that resolve
to seek Safety by Flight;
for that they should not live
longer, when their Master has not
spared his Oxen indeed,
whose Labour he used in
doing his Country Work.*

MOR.

*Si vis esse salvus,
cede ab eo citò, quem
des redactum ad eas
Angustias, ut consumat
Instrumenta necessaria suis
Operibus, quo suppleatur
presenti Inediâ.*

MOR.

*If thou art willing to be safe,
withdraw from him soon, whom
thou seest reduced to those
Straits, that he consumes
the Instruments necessary for his
Works, whereby he may be supplied
for the present Want.*

F A B L E XLII.

De VULPE & LEONE.

Of the Fox and the Lion.

VULPECULA, quæ
non solebat videre
Immanitatem Leonis, con-
templata id Animal semel
atque iterum trepidabat, &
fugitabat. Cùm jam tertio
Leo obtulisset sese obvi-
am, Vulpes non metuit
Quicquam, sed confidenter
git, & salutatur illum

THE Fox, who
was not wont to see
the Fierceness of the Lion, having
viewed that Beast once
and again trembled, and
fled. When now a third Time
the Lion had offered himself in his
Way, the Fox feared not
any Thing, but confidently
goes up to, and salutes him.

MOR.

MOR.

Consuetudo facit Nos
omnes audaciores, vel
apud Eos, Quos vix antea
ausi fuimus aspicere.

MOR.

Custom makes
all bolder
among Those, Whom scarce before
we have dared to look upon.

FABLE XLIII.

De VULPE & AQUILA.

Of the Fox and the Eagle.

PROLES Vulpeculæ
excurrebat foras;
comprehensa ab Aquilâ im-
plorat Fidem Matris. Illa
accurrit, rogat Aquilam, ut
dimittat Captivam
Prolem. Aquila nata
Prædam subvolat ad Pullos.
Vulpes, Face cor-
reptâ quasi esset
absumptura Munitiones
Incendio; Cùm jam
ascendisset Arberem,
inquit, nunc tuere Te,
tuosque, si potes. Aquila
trepidans, dum metuit
Incendium inquit, parce Mihi,
reddam quicquid habeo
tuum.

MOR.

Intellige per Aquilam
potentes, atq; audaces, per
Vulpem pauperculos, Quos
Divites sæpenumero oppri-
munt per Vini. Verùm læsi
interdum probè ulciscuntur
Injuriam acceptam.

THE Young of the Fox
ran abroad
caught by the Eagle she im-
plores the Help of her Dam. She
runs up, asks the Eagle, that
she would dismiss her Captive
Young. The Eagle having
her Prey flies away to her Young.
The Fox, a Fire-brand being
snatched up, as if she was
about to destroy her Fortification
with Fire; When she
she had gotten upon the Tree
says, now defend Thyself
and thine, if Thou canst. The Eagle
trembling, whilst she fears
the Fire says, spare Me.
I will restore whatsoever I have
of thine.

MOR.

Understand by the Eagle
the potent, and bold; by
the Fox the Poor, Who
the Rich oftentimes oppres-
s by Force. But the hurt
sometimes soundly revenges
the Injury received.

FABLE

FABLE XLIV.

De AGRICOLA &
CICONIA.

Of the HUSBANDMAN and
the STORK.

GRuibus Anseribusque
depascentibus Sata,
Ruticus pratendit
Laqueum. Grues capiuntur,
Anseres capiuntur, &
Ciconia capitur. Illa sup-
plicat, clamitans, Sese inno-
centem, & esse nec Gruem,
nec Anserem, sed optimam
menium Avium, quippe Quæ
semper consueverit inservire
Parenti sedulo & alere
eum confectum Senio.
Agricola inquit, probe
scio omnia hæc; verum
postquam cepimus Te cum
inocentibus, morieris quoque
cum Eis.

THE Cranes and the Geese
feeding on the Corn,
the Countryman sets
a Gin. The Cranes are taken,
the Geese are taken, and
the Stork is taken. She in-
treates, crying, that She was inno-
cent, and was neither a Crane,
nor a Goose, but the best
of all Birds, as Who
always used to serve her
Father diligently, and to nourish
Him worn out with old Age.
The Husbandman says, well
know I all these Things; but
since we have taken Thee with
the offending, thou shalt die also
with Them.

MOR.

MOR.

Qui committit Crimen,
& Is, Qui adjungit se
socium Sceleratis,
plectuntur pari
scenâ.

He that committeth a Crime,
and He, Who joins Himself
a Companion to the Wicked,
are punished with equal
Punishment.

FABLE XLV.

De OPILIONE &
AGRICOLIS.

Of the SHEPHERD and
the COUNTRYMAN.

PUER pascebat Oves
editiore Pratulo, atq;
clamitans terque quaterque
per

A Boy fed his Sheep
upon a higher Ground, and
crying both thrice, and four times
in

per Jocum, Lupum adesse, exciebat Agricolas undique: Illi illusi sapius, dum non subveniunt imploranti Auxilium, Oves fiunt Præda Lupo.

in Jest, that the Wolf was there be raised the Countrymen on all Sides: They being deluded too often, whilst they do not come to him imploring Help, the Sheep become a Prey to the Wolf.

MOR.

Si Quispiam consueverit mentiri, Fides non habebitur facile Ei cum occeperit narrare verum.

MOR.

If any One has been used to lie, Faith will not be easily in Him, when he shall have begun to tell the Truth.

F A B L E XLVI.

De AQUILA & CORVO.

Of the EAGLE and the CROW.

AQUILA devolat editissimâ Rupe, in Fergum Agni. Corvus videns Id gestit, veluti Simia, imitari Aquilam, dimittit Se in Vellus Arietis; dimissus impeditur; impeditus comprehenditur; comprehensus projicitur Pueris.

THE Eagle flies down from a very high Rock on the Back of a Lamb. The Crow seeing that rejoiceth, as an Ape to imitate the Eagle, He dropt Himself upon the Fleece of a Ram dropt down He is entangled; entangled, he is taken; taken he is thrown to the Boys.

MOR.

Quisque æstimet Se suâ non Virtute Aliorum. Tentet Id, Quod possit facere.

MOR.

Let every One esteem Himself by his own, not by the Virtue of Others, Attempt That, Which thou mayst be able to do.

F A B L E XLVII.

De invido CAN &
BOVE.

Of the envious DOG and
the Ox.

CANIS decumbebat
Præsepi pleno Fœni :
Bos venit, ut comedat ;
Ille surrigens Sese prohibet ;
Bos inquit Dii perdant
Te cum isthâc tua Invidiâ,
Qui nec vesceris Fœno,
nec finis Me vesci.

THE DOG lay down
in a Rack full of Hay :
The Ox cometh, that He may eat ;
He raising Himself hinders Him ;
The Ox says, may the Gods destroy
Thee with that thy Envy,
Who neither are fed with Hay,
nor sufferest Me to be fed.

MOR.

Plerique sunt eo Ingenio,
ut invideant Ea
Aliis, Quæ sunt nulli Usui

MOR.

Many are of that Temper,
that they envy those Things
to Others, Which are of no Use
to Themselves.

F A B L E XLVIII.

De CORNICULA &
OVE.

Of the JACKDAW and
the SHEEP.

Cornicula strepitat
in Dorso Oviculæ :
Ovis inquit, si obstreperes
sic Cani, ferres
Infortunium. At Cornicula
inquit, scio Quibus insultem,
molesta placidis, amica
sævis.

THE Jackdaw makes a Noise
on the Back of the Sheep :
The Sheep says, if thou made a Noise
thus to a Dog, thou woulst bear
the Damage. But the Jackdaw
saith, I know Whom I may insult,
troublesome to the mild, friendly
to the cruel.

MOR.

Mali insultant innocenti
& miti ; sed Nemo irritat
Proces & malignos.

MOR.

Evil Men insult the innocent
and mild ; but no one irritates
the fierce and mischievous.

F A B L E

FABLE XLIX.

De PAVONE &
LUSCINIA.

Of the PEACOCK and
the NIGHTINGALE.

PAVO queritur apud Junonem Conjugem, & Sororem Jovis, Lusciniam cantillare suaviter, Se irridere ab Omnibus ob raucam Ravim. Cui Juno inquit, Luscinia longè superat in Cantu, Tu Plumis; Quisque habet Sui Dotem à Diis. Decet Unumquemq; esse contentum in sua Sorte.

MOR.

Sumamus Ea, Quæ Deus largitur, grato Animo, neque quæramus majora.

THE Peacock complains to Juno the Wife, and Sister of Jupiter, that the Nightingale sung sweetly, that he was laughed at by All for his hoarse Squalling. To whom Juno says, The Nightingale by far excels in Singing, Thou in Feathers; Every one has his Gift from the Gods. It becomes Every One to be content with his own Lot.

MOR.

Let us take those Things, Which God bestows, with a grateful Mind, nor let us seek greater Things.

De feniculâ MUSTELA &
MURIBUS.

Of the old WEASEL and
the MICE.

MUSTELA carens Viribus præ Senio non valebat insequi Mures jam ita, ut solebat; cœpit meditari Dolum; abscondit Se in Colliculo Farinæ, sic sperans fore, ut venetur citra Laborem. Mures accurrunt, & dum cupiunt esitare Farinam, Omnes devorantur ad Unum à Mustelâ.

THE Weasel wanting Strength through old Age was not able to pursue the Mice now so, as he was wont; He began to meditate a Trick; He hid Himself in a Heap of Meal thus hoping that it would be that he may hunt without Labour. The Mice run to it, and while they desire to eat the Meal, They all are devoured to One by the Weasel.

MOR.

Ub
titutu
ingeni
monius
inde,
non p
aff

De

L
E
magni
aliquo
certit
parum
excursu
suntim
calcaru
non
illum
perspic

Fab
ond
perit

D

For
libere

MOR.

Ubi Quisquam fuerit destitutus Viribus, est Opus Ingenio. Lyfander Lacedæmonius solebat dicere subinde, quò leonina Pellis non perveniret, Vulpinam affumendam.

MOR.

When any One shall be destitute of Strength, there is Need of Wit. Lyfander the Lacedæmonian used to say often, where the Lion's Skin would not reach, that the Fox's was to be taken.

FABLE LI.

De LEONE & RANA.

Of the LION and the FROG.

LEO, cùm audiret Ranam loquacem magni, putans esse aliquod magnum Animal, vertit Se retro, et stans parum videt Ranam excurrentem è Stagno; quam statim indignabundus concalcavit Pedibus, inquit, non movebis amplius ullum Animal clamore, ut perspiciat Te.

THE Lion when he heard the Frog talking at a great Rate, thinking it to be some great Beast, turned Himself back, and standing a little He sees the Frog going out of the Pool; which presently enraged He trod under with his Feet, saying, Thou shalt not move any more any Animal with thy Noise, that He may look at Thee.

MOR.

Fabula significat, quòd unda verbosos Nihil speritur præter Linguam.

MOR.

The Fable signifies, that among noisy Men Nothing is found except a Tongue.

FABLE LII.

De FORMICA & COLUMBA.

Of the PISMIRE, and the DOVE.

Formica sitiens venit ad Fontem, ut abiberet; fortè incidit in

THE Pismire thirsting came to a Fountain, that she might drink; by chance she fell in

in Puteum. Columba into a Well. The Dove
superfidens Arborem im- sitting upon a Tree hanging
minentem Fonti, cum over the Fountain, when
conspiceret Formicam obrui saw the Pismire overacholm
Aquis, frangit in the Waters, breaks
Ramulum ex Arbore, a little Branch from the Tree
Quem dejecit sine Morâ Which she throws without Del
in Fontem. Formica into the Fountain. The Pysm
conscendens Hunc servatur. getting upon This is saved
Auceps venit, ut capiat The Fowler comes, that he may take
Columbam; Formica per- the Dove; the Ant perceiv
cipiens Id, mordet unum ing That, bites
ex Pedibus Aucepis; of the Feet of the Fowler
Columba avolat. the Dove flies away.

MOR.

Fabula significat, cum
Bruta sunt grata in Benefi-
cos, et magis li
debent esse, Qui sunt Par-
ticipes Rationis.

MOR.

The Fable signifies, when
Brutes are grateful to Benefi-
tors, by so much the more they
ought, to be, Who are Part
ners of Reason.

FABLE III.

De PAVONE & PICA.

Of the PEACOCK and the MAGPIE

GENS Avium cum
vagaretur liberè, opta-
bat Regem dari sibi.
Pavo putabat Se
imprimis dignum, Qui
eligeretur, quia esset
formosissimus. Hoc accep-
to in Regem, Pica inquit,
O Rex, si Te imperante
Aquila cœperit insequi
Nos perscrutè, ut solet,
quo Modo abigi-
ges Illam? quo Pa-
so servabis Nos?

THE Nation of Birds, when
they wandered freely, wish-
ed for a King to be given to Them.
The Peacock thought Himself
chiefly worthy, Who
should be chosen, because He was
the most beautiful. He being re-
ceived for King, The Magpie says
O King, if You governing
the Eagle should begin to pur-
sue Us scrupulously, as he is wont
by what Method will you drive
way Her? by what Means
will you preserve Us?

MOR.

MOR.

In Principe Forma non est
tam spectanda, quàm
fortitudo Corporis, & Pru-
dentia.

In a Prince Beauty is not
so much to be regarded, as
Strength of Body, and Pru-
dence.

FABLE LIV.

De ÆGROTO &
MEDICO.

Of the SICK MAN and
the PHYSICIAN.

MEDICUS curabat Æ-
grotum; tandem Ille
moritur; tum Medicus inquit
ad Cognatos, Ille peribat
intemperantiâ.

A Physician had in cure a sick
Man; at length He
died; then the Physician said
to the Kinsmen, This Man perished
by intemperance.

MOR.

MOR.

Nisi Quis reliquerit
Sobrietatem & Libidinem
naturæ, aut nunquam
perueniet ad Senectutem, aut
est habiturus perbreuem
Senectutem.

Unless Any One shall have left
Drunkennes, and Lust
timely, either He never
will arrive to old Age, or
is to have a very short
old Age.

FABLE LV.

De LEONE & aliis.

Of the LION and other Beasts.

LEO, Asinus, &
Vulpes eunt venatam;
imple Venatio capitur;
captus est iussa partiri:
Asino ponente Singulis sin-
gulas Partes, Leo irru-
git, rapit Asinum, ac lani-
at. Postea dat id
Negotii Vulpeculæ, Quæ
astutior,

THE LION, the Ass, and
the Fox go to hunt;
an ample Prey is taken;
taken is commanded to be parted;
The Ass putting to each their sin-
gle Parts, the Lion roar-
ed, he seized the Ass, and butchered
him. Afterwards he gives that
Business to the Fox, Who
E z more cunning,

astutior, cum longè
optimâ Parte propositâ, refer-
vavisset vix minimam,
Leo rogat, à Quo sic
doctus, Cui Illa inquit,
Calamitas Asini docuit
Me.

more cunning, when by
the best Part being proposed, she had
reserved scarce a very small one
the Lion asks, by Whom
taught, to Whom She says
the Calamity of the Asis has taught
Me.

MOR.

Ille est Felix, Quem aliena
Pericula faciunt cautum.

MOR.

He is Happy, Whom others
Dangers make cautious.

FABLE LVI.

De HORDO & LUPO.

Of the KID and the WOLF.

HÆDUS prospectans è
Fenestrâ audebat
laccessere Lupum prætereun-
tem Convitiis; Cui
Lupus ait, Scelestè, Tu
non convitiaris Mibi, sed
Locus.

A KID looking out
a Window dared
to provoke a Wolf passing
by with Revilings; to whom
the Wolfe says, Wretch, Thou
dost not Revile Me, but
the Place.

MOR.

Tempus & Locus semper
addunt Audaciam Homini.

MOR.

Time and Place always
add boldness to a Man.

FABLE LVII.

De LEONE & CAPRÀ.

Of the LION and the GOAT.

LEO fortè conspicat-
us Capram ambulan-
tem editâ Rupe monet,
ut descendat in viride
Pratum: Capra inquit, for-
tasse facerem, si Tu abes-
ses; Qui non suades
Mibi

THE LION by chance having
seen a Goat walk-
ing on a high Rock advises,
that she would descend into the green
Pasture: The Goat says, per-
haps I should do it, if You was
away; Who do not persuade
Me

*fibi istud, ut Ego capiam
illam Voluptatem inde; sed
Tu habeas, Quod
melicis voras.*

*Me to that, that I may take
any Pleasure thence; but
that Thou mayst have, What
being hungry Thou mayst devour.*

MOR.

*Nehabeas Fidem omnibus;
Quidam non consulunt
Tibi, sed Sibi.*

MOR.

*Do not have Faith in all;
for Some do not consult
for You, but for Themselves.*

FABLE LVIII.

*De VULTURE aliisque
AVIBUS.*

*Of the VULTURE and other
BIRDS.*

*V*ultur adsimulat, Se
celebrare annum
Natalem, invitat Avi-
culas ad Cœnam; ferè
omnes veniunt; accipit
venientes magno Plausu
Favoribusque: Vultur
leniat acceptas.

*T*HE Vulture feigns, that He
would celebrate his annual
Birth-Day. He invites the little
Birds to Supper; almost
all come; He receives
them coming with great Applause
and Favours: The Vulture
butchers them received.

MOR.

*Omnès non sunt Amici
Qui dicunt blandè, aut
simulant, Se facere benig-
lè.*

MOR.

*All are not Friends,
Who speak fairly, or
pretend, that They will do kind-
ly.*

FABLE LIX.

*De ANSERIBUS &
GRUIBUS.*

*Of the GEESE and
the CRANES.*

*A*nseres pascabantur
simul cum Gruibus
eodem Agro. Grues
conspicatur

*T*HE Geese were fed at
the same time with the Cranes
in the same Field. The Cranes
having seen

conspicatae Rusticos, *having seen the Countrymen,*
leves avolant; Anseres *being light fly away;* The Geese
capuntur, Qui impediti are taken, *Who hindered*
Oneri Corporis, non poterant subvolare. with Burden of Body, were
 not able to fly away.

MOR.

Urbe expugnata ab Hostibus, Inops facile subducit se; at Divites captus servit. In Bello Divitiæ sunt magis Oneri quam Usui.

MOR.

A City being besieged by Enemies, the poor Man easily withdraws Himself; but the Rich taken serves. In War Riches are more for a Burden, than an Use.

FABLE LX.

De ANU & ANCILLIS.

Of the OLD WOMAN and her MAIDS.

QUædam Anus habebat Domi complures Ancillas, quas quotidie excitabat ad Opus ad Cantum Galli. Quem habebat Domi, antequam lucesceret. Ancillæ tandem commotæ Tædio quotidiani Negotii obtruncant Gallum, sperantes jam, Illo necato, Sese dormituras usque ad Meridiem; sed hæc Spes decepit Eas; nam Hera, ut rescivit, Gallum interemptum, deinceps jubet Eas surgere intempestâ Nocte.

MOR.

Non Pauci, dum student evitare Malum, incidunt in gravius.

A Certain old Woman had at Home many Maids, Whom daily she roused to Work at the Crowing of a Cock, which she had at Home, before that it was Light. The Maids at length moved with the Wearisomeness of their daily Business behind the Cock, hoping now, He being killed, that They should sleep even to Midday; but this Hope deceived Them; for the Mistress, as soon as she knew, that the Cock was killed, thenceforwards commands Them to rise at Mid-night.

MOR.

Not a few, whilst they study to avoid an Evil, fall into a heavier.

FABLE

FABLE LXI.

De ASINO & EQUO.

Of the Ass and the HORSE:

A Sinus putabat Equum beatum, quod esset pinguis, & degeret in Otio; verò dicebat Se infelicem, quod esset macilentus, & frigosus, & quotidie exerceretur ab immiti Hero in ferendis Oneribus. Haud multò post conclamant ad Arma; tum Equus non revulit Frænum. Ore, Equitem Dorso, nec Telum Corpore. Asinus Hoc viso, agebat magnas Gratias Diis, quod non fecissent Se Equum, sed Asinum.

MOR.

Sunt miseri, Quos Vulgus judicat beatos; & non Pauci sunt beati, Qui putant Se miserrimos. Sutor crepidarius dicit Regem felicem, non considerans in quantas Res & Sollicitudines distrabitur, dum interim Ipse cantillat cum optimâ Paupertate.

THE Ass thought the HORSE happy, because he was fat and lived in Idleness: but he called Himself unhappy, because He was lean, and raw-boned, and daily was exercised by an unmerciful Master in bearing Burdens. Not much after they cry to Arms; then the Horse drove not back the Bridle from his Mouth. the Horsemen from his Back, nor the Dart from his Body, The Ass, This being seen, gave great Thanks to the Gods, that they had not made him a Horse, but an Ass

MOR.

They are miserable, Whom the Vulgar judges happy; and not a few are happy, Who think Themselves most miserable, The Cobler calls the King happy, not considering into how great Affairs and Troubles he is drawn, whilst in the mean time He sings with his best Poverty.

FABLE LXII.

De LEONE & TAURO.

Of the LION and the BULL.

TAurus fugiens Leonem incidit in Hircum; Is minitabatur Cornu & caperatâ Fronte: Ad Quem Taurus plenus Irâ inquit, Tua Frons contracta in Rugas non territat Me; sed metuo immanem Leonem, Qui nisi hærejet meo Tergo, jam scires esse non ita parvum Rem pugnare cum Tauro.

MOR.

Calamitas non est addenda calamitosi. Est Miser fat, Qui est semel miser.

THE Bull flying the Lion on fell upon the Goat; He threatened with his Horn and wrinkled Brow: To Whom the Bull full of Anger said, Thy Brow contracted into Wrinkles does not affright Me; but I fear a vast Lion, Who unless he stuck to my Back, now you should know that it is not so little a Thing to fight with a Bull.

MOR.

Calamity is not to be added to the calamitous. He is miserable enough, Who is once miserable.

FABLE LXIII.

De TESTUDINE & AQUILA.

Of the TORTOISE and EAGLE.

TÆdium reptandi occupaverat Testudinem; & Quis tolleret Eam in Cælum, pollicetur Baccas rubri Maris. Aquila sustulit Eam; poscit Præmium; et fodit Eam non habentem Unguibus. Ita, Testudo. Quæ concupivit videre Astra, reliquit Vitam in Astris.

Weariness of creeping had seized the Tortoise; if any One would lift up Her into Heaven, She promises the Pearls of the red Sea. The Eagle took up Her; demands the Reward; and pierces Her not having it with her Talons. thus, the Tortoise, Which desired to see the Stars, left her Life in the Stars.

MOR.

MOR.

MOR.

Sis contentus tuâ Sorte.
 uere Nonnulli, Qui,
 mansissent humiles,
 mansissent tuti; facti sublimes,
 ciderunt in Pericula.

Be contented with thy Lot.
 There have been Some Who,
 if they had remained low,
 would have been safe; become high,
 have fallen into Dangers.

F A B L E LXIV.

De CANCRO & ejus
 MATRE.

Of the CRAB and his
 MOTHER.

MATER monet Cancrum
 retrogradum, ut
 antrorsum. Filius
 respondet, Mater, I præ,
 equar.

THE Mother advises the Crab
 going backwards, that
 He would go forwards. The Son
 answers, Mother, go you before,
 I will follow.

MOR.

MOR.

Reprehenderis Nullum
 Vitii, ejus Ipse
 neas reprehendi.

You should reprehend no One
 of a Vice, of which You Yourself
 may be reprehended.

F A B L E LXV.

De SOLE & AQUILONE.
 LONE.

Of the SUN and the NORTH-
 WIND.

SOL & Aquilo
 certant, Uter sit
 fortior. Est conventum
 ab Illis experiri Vires in
 Viatorem, ut ferat
 Palmam, Qui excusserit
 Manticam. Boreas aggre-
 ditur Viatorem horrifono
 Nimbo; at Ille non desistit
 duplicare Amicrum gradi-
 endo.

THE Sun & the North-Wind
 strive, Whether is
 the stronger. It is agreed
 by Them to try their Strength upon
 a Traveller, that He bear
 the Palm, Who shall have shaken off
 his Cloak. Boreas sets up-
 on the Traveller with a rattling
 Cloud; but He does not desist
 to double his Cloak in going
 on

endo. Sol experitur suas
Vires, Nimboque paulatim
victo, emittit
Radios, Viator incipit
æstare, sudare, anhelare :
Tandem nequies progredi
residet sub frondoso Nemore.
Ita Victoria cœniguit Soli.

MOR.

Id sæpe obtinetur Man-
suetudine, Quod non potest
extorqueri Vi.

on. The Sun tries
Strength, and the Storm little by little
being overcome, sends forth
his Beams. The Traveller begins
to grow hot, to sweat, to pant
At length not being able to go on
He sits down under a shady Grove
Thus the Victory fell to the Sun.

MOR.

That often is obtained by Gentle-
ness, which is not able
to be extorted by Force.

FABLE LXVI.

De ASINO.

ASINUS venit in Sylvam,
offendit Exuvias Le-
onis. Quibus indutus
venit in Pascua, terri-
tat & fugat Greges
& Armenta. Venit, Qui
perdiderat, quæritat suum
Asinum. Asinus, Hero viso,
accurrit, imò incur-
rit suo Rugitu. At
Hærus Auriculis prehensis,
Quæ extabant inquit,
mi Aselle, possis falle-
re Alios, Ego probe novi Te.

MOR.

Ne similes Te esse, Quod
non es, non doctum, cum
sis indoctus : non jactes
Te divitem & nobilem, cum
sis pauper, & ignobilis ;
etenim vero comperito
rideberis.

Of the Ass.

THE Ass comes into the Wood
finds the Skin of a Lion
on, with Which being clad
He comes into the Pastures, and
frights and puts to Flight the Flocks
and Herds. He comes, Who
had lost him, seeks his
Ass. The Ass his Master being seen,
runs to him, nay runs upon
Him with his Brayings. But
the Master his Ears being be-
held, Which stood out, says,
my Ass, thou mayest be able to de-
ceive Others, I full well know Thee.

MOR.

Do not feign Thyself to be, What
thou art not, not learned, when
thou art unlearned ; do not boast
Thyself rich, and noble, when
Thou art poor and ignoble ;
for the Truth being found
thou wilt be laughed at.

FABLE

F A B L E LXVIII.

De mordaci CANE.

Of the biting Dog.

Ominus alligavit Nola
Cani subinde mordenti
omines, ut Quisq; caveret
bi. Canis ratus
Decus tributum suæ
virtuti, despicit suos Popu-
res. Aliquis jam gravis
State & Autoritate occedit
hunc Canem, monens
um, ne erret; nam
quit, ista Nola est data
tibi in Dedecus, non in
tus.

THE Master tied a little Bell
to the Dog often biting
Men, that every one should take heed
to Himself. The Dog, thinking
That an Ornament given to his
Virtue, despises his Neigh-
bours. One now grave
with Age and Authority comes
to this Dog, advising
Him, that he err not; for
says he, that little Bell is given
to Thee for a Disgrace, not for
a Grace.

MOR.

MOR.

Gloriosus interdum
ducit Id Laudi Sibi,
Quod est Vituperio Ipsi.

The Vain-glorious sometimes
takes That for a Praise to Himself,
Which is for a Disgrace to Him.

F A B L E LXVIII.

De CAMELO.

Of the CAMEL.

Camelus despiciens Se
quarebatur, Tauros ire
insignes geminis Cornibus;
Se inermem esse objectum
ceteris Animalibus; orat
Jovem donare Cornua Sibi:
Jupiter ridet Stultitiam
Cameli, nec modò negat
Votum Cameli, verùm &
decurtat Auriculas Bestiæ.

THE Camel despising Himself
complained, that the Bulls went
remarkable with two Horns;
that He without Arms was exposed
to the other Animals; He prays
Jupiter to give Horns to Him:
Jupiter laughs at the Folly
of the Camel, nor on'y denies
the Wish of the Camel, but also
crops the Ears of the Beast.

MOR.

MOR.

Quisque sit contentus
 suâ Fortunâ: Etenim
 Multi secuti meliorem,
 incurrere pejorem.

MOR.

Let every One be content
 with his own Fortune: For
 Many having followed a better
 have run into a worse.

FABLE LXIX.

De duobus AMICIS &
 URSO.

Of the two FRIENDS and
 the BEAR.

DUO Amici faciunt
 Iter; Ursus occur-
 rit in Itinere; Unus scandens
 Arborem evitat Periculum;
 Alter, cum non esset
 Spes Fugæ procidens
 simulat Se mortuum. Ursus
 accedit, & olfacit Aures &
 Os. Homine continente
 Spiritum & Motum, Ursus
 Qui parcat Mortuis, credens
 Eum esse mortuum, alibat.
 Postea Socio percontante
 quidnam Bestia dixisset Illi
 accumbenti in Aurem, ait
 monuisse Hoc, ne un-
 quam facerem Iter
 cum Amicis istius Modi.

MOR.

Adversæ Res & Pericula
 designant verum Amicum.

TWO Friends make
 a Journey; a Bear meets
 them in the Road; One climbing
 up a Tree shuns the Danger;
 The other, when there was no
 Hope of Flight, falling down
 feigns Himself dead. The Bear
 comes, and smells to his Ears and
 Mouth. The Man holding in
 Breath and Motion, the Bear
 Which spares the dead, believing
 that He was dead, went away.
 Afterwards the Companion asking
 what the Beast had said to Him
 lying down in his Ear, He says
 that He had advised This, that
 I should not ever make a Journey
 with Friends of this Kind.

MOR.

Adverse Things and Dangers
 show the true Friend.

FABLE LXX.

De RUSTICO &
FORTUNA.

Of the COUNTRYMAN and
FORTUNE.

RUSTICUS cum
araret, offendebat
thesaurum in Sulcis. For-
tuna videns, Nihil Honoris
haberi Sibi, ita locuta est
cum: 'Thesauro reperto,
solidus non est gratus; at
ipso Thesauro amisso,
sollicitabit Me primam
animum Votis &
clamoribus.

THE Countryman, when
He ploughed, found
Treasure in the Furrows. For-
tune seeing, that Nothing of Honour
was had to Her, thus spake
with Herself: Treasure being found,
the Fool is not grateful; but
that self same Treasure being lost,
He will solicit Me first
of all with Vows and
Clamours.

MOR.

MOR.

Beneficio accepto, sumus
grati Merenti bene de
nobis; Etenim Ingratitudo
est digna privari etiam
beneficio, Quod modò
acceperit.

A Benefit being received, let us be
grateful to Him deserving well of
Us; For Ingratitude
is worthy to be deprived even
of the Benefit, Which lately
it may have received

FABLE LXXI.

De PAVONE & GRUE.

Of the PEACOCK and the CRANE

PAVO & GRUS
cœnant unâ: Pavo
actat Se, ostentat Caudam:
Grus fatetur Pavonem
esse formosissimis Pennis;
tamen Se penetrare Nubes
animoso Volatu, dum Pa-
vo vix supervolat Tecla.

THE Peacock and the Crane
sup together: The Peacock
boasts Himself, shows his Tail:
The Crane confesses the Peacock
to be of most beautiful Feathers;
yet that He pierced the Clouds
with a bold Flight, whilst the Pea-
cock scarce flies over the Houses.

F

MOR

MOR.

Nemo contempserit Al-
terum: *est* cuique sua
Dos, *est* cuique sua
Virtus: Qui caret tuâ
Virtute, forsân habeat Eam,
Quâ Tu careas.

MOR.

No Man should have despised Ano-
ther: *there is* to every one *his own*
Portion, *there is* to every one *his own*
Virtue: He who wanteth thy
Virtue, perhaps may have That
Which thou mayst want.

F A B L E LXXII.

De QUERCU &
ARUNDINE.

Of the OAK and
the REED.

QUercus effracta va-
lidiorē Noto,
præcipitatur in Flumen, &
dum fluitat, fortè hæret
suis Ramis in Arundine;
miratur, Arundinem stare
incolumem in tanto Turbine.
Hæc respondet, Se esse
tutam suâ Flexibilitate;
Se cedere Noto,
Boreæ; omni Flatui;
nec esse Mirum, quod
Quercus exciderit, Quæ
concupivit non cedere, sed
resistere.

MOR.

Ne resistas Potentiori,
sed vincas Hunc cedendo,
& ferendo

THE Oak being broken by the
stronger South Wind,
is thrown into the River, and,
whilst She flows, by Chance sticks
by her Boughs upon a Reed;
She wonders, that a Reed stood
safe in so great a Whirlwind.
She answers, that She was
safe by her Flexibility;
that She yielded to Notus,
to Boreas; to every Blast;
nor was it a Wonder, that
the Oak should fall, Who
desired not to yield, but
to resist.

MOR.

Do not resist One more powerful
but overcome Him by yielding
and bearing

F A B L E LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO litigat cum
Venatore, præfert suam
Fortitudinem Fortitudini
Hominis. Post longa Jur-
gia Venator ducit Leonem
ad Mausoleum, in Quo Leo
erat sculptus deponens
Caput in Gremium Viri.
Fera negat Id esse satis
Indicii; nam ait, Homines
sculpere, Quod vellent;
quod si Leones forent Arti-
fices, Virum jam iri
sculptum sub Pedibus
Leonis.

THE LION contends with
the Hunter, He prefers his
Strength to the Strength
of Man. After long Dis-
putes the Hunter leads the Lion
to a Tomb, on Which a Lion
was carved laying down
his Head on the Lap of a Man.
The Beast denies that to be enough
Proof; for he says, that Man
carved, What they would;
but if Lions where Arti-
ficers, that the Man now would be
carved under the Feet
of the Lion.

MOR.

Quisque, quoad potest,
& dicit, & facit Id, Quod
putat prodesse suæ
Causæ & Parti.

MOR.

Every One, as much as he is able,
both says, and does That, Which
he thinks to be profitable to his
Cause and Party.

F A B L E LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

PUER sedebat flens apud
Puteum; Fur rogat
Causam flendi; Puer dicit,
Fune rupto, Urnam
Auri incidisse in Aquas.
Homo exiit Se, insiluit
in Puteum, quærit. Vase
non invento, conscendit,
atq;

A Boy sat weeping at
a Well; A Thief asks
the Cause of his weeping; the Boy says,
the Rope being broke, that an Urn
of Gold had fallen into the Waters.
The Man undresses Himself, leaps
into the Well, seeks for it. The Vessel
not being found, He comes up,
and

MOR.

Nemo contempserit Alterum: *est* cuique sua
 Dos, *est* cuique sua
 Virtus: Qui caret tuâ
 Virtute, forsân habeat Eam,
 Quâ Tu careas.

MOR.

No Man should have despised Another: *there is* to every one *his own*
 Portion, *there is* to every one *his own*
 Virtue: He who wanteth thy
 Virtue, perhaps may have That
 Which thou mayst want.

FABLE LXXII.

De QUERCU &
 ARUNDINE.

Of the OAK and
 the REED.

QUercus effracta va-
 lidior Noto,
 præcipitatur in Flumen, &
 dum fluitat, fortè hæret
 suis Ramis in Arundine;
 miratur, Arundinem stare
 incolumem in tanto Turbine.
 Hæc respondet, Se esse
 tutam suâ Flexibilitate;
 Se cedere Noto,
 Boreæ; omni Flatui;
 nec esse Mirum, quòd
 Quercus exciderit, Quæ
 concupivit non cedere, sed
 resistere.

MOR.

Ne resistas Potentiori,
 sed vincas Hunc cedendo,
 & ferendo

THE Oak being broken by the
 stronger South Wind,
 is thrown into the River, and
 whilst She flows, by Chance sticks
 by her Boughs upon a Reed.
 She wonders, that a Reed stood
 safe in so great a Whirlwind.
 She answers, that She was
 safe by her Flexibility;
 that She yielded to Notus,
 to Boreas; to every Blast;
 nor was it a Wonder, that
 the Oak should fall, Who
 desired not to yield, but
 to resist.

MOR.

Do not resist One more powerful
 but overcome Him by yielding
 and bearing

FABLE LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO litigat cum
Venatore, præfert suam
Fortitudinem Fortitudini
Hominis. Post longa Jur-
gia Venator ducit Leonem
ad Mausoleum, in Quo Leo
erat sculptus deponens
Caput in Gremium Viri.
Fera negat Id esse satis
Indicii; nam ait, Homines
sculperet, Quod vellent;
quod si Leones forent Arti-
fices, Virum jam iri
sculptum sub Pedibus
Leonis.

THE LION contends with
the Hunter, He prefers his
Strength to the Strength
of Man. After long Dis-
putes the Hunter leads the Lion
to a Tomb, on Which a Lion
was carved laying down
his Head on the Lap of a Man.
The Beast denies that to be enough
Proof; for he says, that Man
carved, What they would;
but if Lions were Arti-
ficers, that the Man now would be
carved under the Feet
of the Lion.

MOR.

Quisque, quoad potest,
& dicit, & facit Id, Quod
putat prodesse suæ
Causæ & Parti.

MOR.

Every One, as much as he is able,
both says, and does That, Which
he thinks to be profitable to his
Cause and Party.

FABLE LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

PUER sedebat flens apud
Puteum; Fur rogat
Causam flendi; Puer dicit,
Fune rupto, Urnam
Auri incidisse in Aquas.
Homo exiit Se, insilit
in Puteum, quærit. Vase
non invento, conscendit,
atq;

A Boy sat weeping at
a Well; A Thief asks
the Cause of his weeping; the Boy says,
the Rope being broke, that an Urn
of Gold had fallen into the Waters.
The Man undresses Himself, leaps
into the Well, seeks for it. The Vessel
not being found, He comes up,
and

atq; ibi nec invenit Pue- and there neither does He find
rum, nec suam Tunicam: Boy, nor his own Coat
Quippe Puer, Tunicâ sub- For the Boy, the Coat being taken
lata, fugerat. away, had fled.

MOR.

Interdum falluntur,
Qui solent fallere.

MOR.

Sometimes they are deceived,
Who are want to deceive.

FABLE LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habebat
Juvencom impatien-
tem omnis Vinculi & Fugî:
Homo astutus resecat
Cornua Bestiæ; nam
petebat Cornibus; tum
jungit non Currui, sed
Aratro, ne pulsaret
Herum Calcibus ut
solebat. Ipse tenet Stivam,
gaudens, effecisse
Industriâ, ut jam foret
tutus & à Cornibus, & ab
Ungulis. Sed Quid evenit?
Taurus subinde resistens
spargendo Arenam opplet
Os & Caput Rusti-
ci Eâ.

MOR.

Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullâ Arte, aut
Consilio.

ACOUNTRYMAN had
a Steer impa-
tient of every Chain and Yoke:
The Man a little cunning cuts
off the Horns of the Beast; for
he struck with his Horns; then
He joins Him not to the Cart, but
to the Plough, that he should not strike
his Master with his Heels, as
He was wont. He holds the Plough,
rejoicing, that He had effected
by Industry, that now he should be
safe both from Horns, and from
Hoofs. But What happened?
The Bullock frequently resisting
by scattering the Sand fills
the Mouth and Head of the Coun-
tryman with it.

MOR.

Some are so in-
tractable, that They cannot
be managed by any Art, or
Counsel.

FABLE LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

SATYRUS, *Qui olim erat habitus Deus Nemo-um, miseratus Viatorem brutum Nive, atq; enec-um Algore, ducit in suum Antrum; fovet igne. At, dum spirat in Manus, percontatur Causam; Qui respondens inquit, ut calefiant. Postea, cum, accumbent, Viator sufflat in Pul-tem, Quod interrogatus cur fa-deret, inquit, ut frigescat. Tum continuo Satyrus jiciens Viatorem inquit, Nolo, ut Ille sit in meo Antro, Cui sit tam diversum Os.*

A Satyr, *Who formerly was accounted a God of the Woods, having pitied a Traveller covered with Snow, and almost dead with Cold, leads Him into his Cave; cherishes Him with a Fire, But, whilst He breaths into his Hands, He enquires the Cause; Who answering says, that they may be warm. Afterwards, when they laid down, the Traveller blows into his Porridge, Which being asked why He did, He said, that It may grow cool. Then immediately the Satyr casting out the Traveller says, I am not willing, that He be in my Cave, Who has so different a Mouth.*

MOR.

Evita bilinguem Hominem, Qui est Proteus in Ser-mone.

MOR.

Avoid a double-tongued Man, Who is a Proteus in Discourse.

FABLE LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

MUS *momorderat Pedem Tauri, fugiens in suum Antrum. Taurus vibrat Cornua, querit Hostem, videt nusquam. Mus irridet Eum; inquit,*

THE Mouse *had bit the Foot of the Bull, flying into his Hole. The Bull brandishes his Horns, seeks his Enemy, sees him nowhere, The Mouse laughs at Him; says*

inquit, quia es robustus, ac vastus, idcirco non contempseris Quemvis; nunc eximius Mus læsit Te, & quidem gratis.

says He, because thou art robust, and big, therefore you should not have despised any One; now a little Mouse has hurt Thee, and indeed gratis.

MOR.

Nemo pendat Hostem Flocci.

MOR.

Let no Man rate his Enemy a Lock of Wool.

FABLE LXXVIII.

De RUSTICO & HERCULE.

Of the COUNTRYMAN and HERCULES.

CURRUS *Rustici hæret in profundo Luto. Mox supinus implorat Deum Herculem; Vox intonat è Cœlo, Inepte, flagella tuos Equos, & Ipse annitere Rotis, atq; tum Hercules vocatus aderit.*

THE Waggon of a Countryman sticks in a deep Clay. By and by lying along He implores the God Hercules; a Voice thunders out of Heaven, Fool, whip thy Horses, and Thyself try at the Wheels, and then Hercules being called will be present.

MOR.

Otiosa Vota profunt Nil; Quæ sanè Deus non audit. Ipse juva Teipsum, tum Deus juvabit Te.

MOR.

Idle Vows profit Nothing; Which indeed God does not hear. Thyself help Thyself, then God will help Thee.

FABLE LXXIX.

De CICADA & FORMICA.

Of the GRASSHOPPER and the PISMIRE.

CUM *Cicada cantet per Æstatem, Formica exerceat suam Messem, traben,*

WHEN *the Grasshopper sings in the Summer, the Ant exercises her Harvest, drawing*

*Grana in Antrum, ing the Grains into a Hole,
reponit in Hyemem. Which She lays up against Winter.
famēlicā æviente. The Winter raging, the famished
Grashopper comes to the Ant,
venit ad Formicam, and begs Victuals, The Ant
mendicat Victum Formica refuses, saying, that She had labour-
ed, whilst She sung.*

MOR.

MOR.

*Qui est segnis in Juventā Who is slothful in Youth,
erit in Senectā: & Qui shall want in Age; and Who
non parcat, mox mendicabit. doth not spare, by and by shall beg.*

FABLE LXXX.

De CANE & LEONE.

Of the DOG and the LION.

CANIS *jocans* occurrit **A**DOG *joking* meets
Leoni, quid Tu ex- a Lion, why dost Thou ex-
haustus Inediā percurris-
haustus Inediā percurris
ylvas & Devia? specta the Woods and By-places? see
Me pinguem, & nitidum, Me fat, and sleek,
etque consequor Hæc, non and I obtain these Things, not
Labore, sed Otio. Tum by Labour, but by Idleness. Then
Leo inquit, Tu quidem the Lion says, Thou Indeed
habes tuas Epulas, sed hast thy Dainties, but
Stolide, habes etiam Vincula; Fool, Thou hast also Chains;
Esto Tu Servus, Qui potes Be Thou a Slave, Who art able
servire; Ego quidem, sum to serve; I indeed, am
liber, nec volo servire. free, nor am I willing to serve.

MOR.

MOR.

*Leo respondit pulchrè: The Lion answered beautifully:
Etenim Libertas est potior For Liberty is better
omnibus Rebus. than all Things.*

FABLE LXXXI.

De PISCIBUS.

Of the FISHES.

Fluvialis Piscis est correptus per Vim Fluminis in Mare, ubi efferens suam Nobilitatem, pendebat omne marinum Genus vili. Phoca non tulit Hoc, sed ait, tunc fore Indicium Nobilitatis, si captus portetur ad Forum cum Phocâ; Se iri emptum à Nobilibus, autem Illum à Plebe.

MOR.

Multi sunt sic capti Libidine Gloriæ, ut Ipsi jactent Se, Sed Laus sui Oris non datur Homini Laudi, at excipitur cum Rifu Auditorum

A River Fish is born down by the Force of the River into the Sea, where extolling his Nobility, He valued all the Sea Race at a low Rate. The Seal bore not This, but said, then would be a Proof of Nobility, if taken He should be carried to Market with a Seal; that He should be bought by Nobles, but He by the common People.

MOR.

Many are so taken with the Lust of Glory, that They boast Themselves. But the Praise of his own Mouth is not given to a Man for a Praise, but is received with the Laughter of the Hearers.

FABLE LXXXII.

De PARDO & VULPECULA.

Of the LEOPARD and the FOX.

Pardus, Cui est pictum Tergum, cæteris Feris, etiam Leonibus despectis ab Eo, intumescebat. Vulpecula accedit ad Hunc, suadet non superbire, dicens quidem, Illi esse speciosam Pellem, verò Sibi esse speciosam Mentem.

THE Leopard, Who has a painted Back, the other Beasts, even the Lions being despised by Him, was puffed up. The Fox comes to Him, persuades Him not to be proud, saying indeed, that He had a fine Skin, but He had a fine Mind.

MOR.

MOR.

MOR.

Est Discrimen & Ordo
honorum: Bona
corporis præstant Bonis
Fortunæ; sed Bona Animi
sunt præferenda His.

There is a Difference and Order
of good Things: The Goods
of the Body excel the Goods of
Fortune; but the Goods of the Mind
are to be preferred to These.

F A B L E LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM Vulpes in Collo-
quio, Quod Illi erat
in Fele, jactaret, Sibi
se varias Technas, adeò
haberet vel Peram
infertam Dolis: Autem
Felis respondit, Sibi esse
tantaxat unicam Artem, Cui
aderet, si esset
Quid Discriminis. Inter con-
fabulandum repente
tumultus Canum accurren-
tium auditur: Ibi Felis
subilit in altissimam
Arbores; interim Vulpes
circincta Canibus capitur.

WHEN the Fox in a Dis-
course, Which He had
with the Cat, boasted, that He
had various Shifts, so
that He had even a Budget
full of Tricks: But
the Cat answered, that She had
only one Art, to which
She trusted, if there was
any Thing of Danger. In the Dis-
course suddenly
the Noise of the Dogs run-
ning is heard: Then the Cat
leaps into a very high
Tree; in the mean Time the Fox
surrounded by the Dogs is taken.

MOR.

MOR

Fabula innuit, nonnun-
quam unicum Consilium,
modò sit verum, & efficax,
esse præstabilius quàm plures
Dolos, & frivola Consilia,

The Fable intimates, that some-
times one Design,
so that It be true, and effectual,
is better, than more
Tricks, and frivolous Designs.

FABLE LXXXIV.

De REGE & SIMIIS.

Of the KING and the APES.

Quidam Ægyptius Rex instituit aliquot Simias, ut perdiscerent Actionem saltandi. Nam, ut nullum Animal accedit propius ad Figuram Hominis, ita nec aliud imitatur humanos Actus aut melius, aut libentius. Itaque protinus edocæ Artem saltandi cæperunt saltare, indutæ purpureis Vestimentis, ac personatæ; & Spectaculum jam placebat longo Tempore in mirum Modum; donec Quispiam è Spectatoribus facetus abiecit Nuces in Medium, Quas habebat clanculum in Loculis. Ibi statim Simiæ, simul atque vidissent Nuces, oblitæ Choreæ, cæperunt esse Id, Quod fuerant antea, ac repente è Saltatricibus redierunt in Simias; & Personis & Vestibus dilaceratis, pugnabant inter se pro Nucibus, non sine maximo Risu Spectatorum.

MOR.

Hæc Fabula admonet,
Ornamenta Fortunæ
non mutare Ingenium
Hominis.

A Certain Egyptian King appointed some Apes, that They should learn the Action of Dancing. For, as no Animal cometh nearer the Figure of a Man, so neither any other imitates human Actions either better, or more willingly. Therefore presently being taught the Art of Dancing They began to dance, clothed in purple Vestments, and masked; and the Spectator now pleased for a long Time after a wonderful Manner; till One of the Spectators facetious threw Nuts into the Middle, Which he had privately in his Pockets. Then presently the Apes, as soon as They saw the Nuts, having forgot the Dance, began to be That Which They had been before, and suddenly from Dancers returned into Apes; and their Masks and Clothes being torn, they fought among Themselves for the Nuts, not without the greatest Laughter of the Spectators.

MOR.

This Fable admonisheth,
that the Ornaments of Fortune
do not change the Disposition
of a Man.

FABLE

FABLE LXXXV.

De ASINO & VIATORIBUS.

Of the Ass and the TRAVELLERS.

DUO Quidam, cùm fortè invenirent in Sylvâ, cœperunt contendere inter Se, uter Eorum abduceret Domum, uti suum; nam debatur pariter objectus utriq; à Fortunâ. In interim, Illis altercantibus vicem, Asinus abduxit se, ac Neuter potitus est eo.

TWO certain Men, when by chance they found an Ass in a Wood, began to contend among Themselves, Whether of them should lead Him Home, as his own; for he seemed equally offered to Either by Fortune. In the mean time, They wrangling by Turns, the Ass withdrew Himself, and Neither obtained Him.

MOR.

MOR.

Quidam excidunt à præsentibus Commodis, Quibus nesciunt uti ob nescitiam.

Some fall from present Advantages, Which they know not how to use thro' Ignorance.

FABLE LXXXVI.

De CORVO & LUPIS.

Of the Crow and the WOLVES.

CORVUS comitatur Lupos per ardua Juga Montium; postulat Partem Prædæ Sibi, quia secutus esset, & non destituisset Eos ullo Tempore. Deinde est repulsus à Lupis, quia non minùs voraret Extâ Luporum, si occiderentur, quam Extâ cæterorum Animalium.

THE CROW accompanies the Wolves thro' the high Tops of the Mountains; He demands a Part of the Prey for Himself, because he had followed, and had not forsook Them at any Time. Then He is repulsed by the Wolves, because no less would he devour the Entrails of the Wolves, if they should be slain, than the Entrails of other Animals.

MOR.

Non *Quid* agamus est
semper *inspiciendum*; sed
quo *Animo* *simus*, cum
agamus.

MOR.

Not *What* We may do
always to be looked into; but
of *What* *Mind* We be, when
We do it.

F A B L E LXXXVII.

De MURE nato in
Cistâ.

Of the Mouse born in
the Chest.

MUS natus in Cistâ
duxerat ferè omnem
Vitam ibi, pastus Nucibus,
Quæ solebant servari in
Eâ. Autem, dum ludens
circa Oras Cistæ
decidisset, & quæreretur
Ascensum, reperit Epulas
lautissimè paratas, Quas
cum cœpisset gustare,
inquit, Quàm Stolidus fui
hactenus, Qui credebam
esse Nihil in toto
Orbe melius meâ Cistulâ?
Ecce! quàm vescor suavi-
oribus Cibis hic!

MOR.

Hæc Fabula indicat, Pa-
triam non diligendam ita,
ut non adeamus ea Loca,
ubi possumus esse beatio-
res.

A Mouse born in a Chest
had led almost all
her Life there, fed with Nuts,
Which were wont to be kept in
It. But, whilst playing
about the Edges of the Chest
She fell down, and tried at
getting up, She found Dainties
most sumptuously prepared, Which
when She had begun to taste,
She said, How foolish have I been
hitherto, Who believed
there was nothing in the whole
World better than my Chest?
Behold! how I am fed with sweet-
er Meats here!

MOR.

This Fable shows, that a Coun-
try is not to be beloved so,
that We may not go to those Places,
where We may be able to be more
happy.

F A B L E LXXXVIII.

De RUSTICO impetrante,
ut Triticam nascerentur
absque Aristis.

Of the COUNTRYMAN obtaining,
that *Wheat* should grow
without Beards.

QUIDAM Rusticus im-
petraverat à Cerere,
Triticum nasceretur absq;
Aristis, ne læderet
Manus Metentium &
Triturantium; Quod, cum
parvum, est depositum à
minutis Avibus: Tum Ru-
sticus inquit, quàm dignè
saturior! Qui Causâ
parvæ commoditatis perdi-
dit tiam maxima Emolumen-
ta.

MOR.

Fabula indicat, parva
Incommoda pensanda
majori Utilitate.

A Certain Countryman had ob-
tained from Ceres,
that *Wheat* should grow without
Beards, that it might not hurt
the Hands of the Reapers and
Threshers; Which, when
it grew ripe, was eat up by
the small Birds: Then the Coun-
tryman said, how worthily
I suffer! Who for the Sake
of a small Commodity have lost
even the greatest Advanta-
ges.

MOR.

The Fable shows, that small
Disadvantages are to be weighed
with a greater Profit.

F A B L E LXXXIX.

De ACCIPITRE insequente
COLUMBAM.

Of the HAWK pursuing
the PIGEON.

CUM Accipiter inse-
queretur Columbam
præcipiri Volatu, ingres-
sus quandam Villam est
captus à Rustico, Quem,
obsecrabat blandè, ut
dimitteret Se; nam,
dixit, non læsi Te.
Cui Rusticus respon-
dit, nec Hæc læserat Te.

WHEN the Hawk pur-
sued the Pidgeon
with a speedy Flight, having en-
tered a certain Village He was
taken by a Countryman, Whom,
He besought fairly, that
He would dismiss Him; for,
said He, I have not hurt Thee.
To whom the Countryman an-
swered, nor had She hurt Thee.

G

MOR.

MOR.

Fabula indicat, Eos
puniri meritò, Qui conan-
tur lādere innocentes.

MOR.

The Fable shows, that Th
are punished deservedly, Who d
deavour to hurt the Innocent.

FABLE XC.

De Rustico transi-
turo Amnem.

Of the COUNTRYMAN about
pass over a River.

RUSTICUS transiturus
Torrentem, Qui fortè
excreverat Imbribus,
quærebat Vadum, & cùm
tentavisset eam Partem
Fluminis, Quæ videbatur
quietior, & placidior,
reperit Eam altiore, quàm
fuerat opinatus; rursus
adinvenit brevior, &
tutior Partem; ibi Flu-
vius decurrebat majori
Streptu Aquarum: Tum
inquit Secum, Quàm
tutius possumus credere
nostram Vitam in clamorosis
Aquis, quàm in quietis &
silentibus.

MOR.

Admonemur hâc
Fabulâ, ut extimescamus
Homines verbosos, & mi-
naces, minùs quàm quietos.

A Countryman about to pass
a Torrent, Which by Chan-
ge had increased by the Shower
sought a Shallow, and when
He had tried that Part
of the River, Which seem-
ed more quiet, and smoother
he found It deeper, than
He had thought; again
He came to a shallower, and
safer Part; there the Ri-
ver run down with a greater
Noise of Waters: Then
He said with Himself, How
more safely are we able to trust
Our Life in the clamorous
Waters, than in the quiet and
silent.

MOR.

We are admonished by this
Fable, that We should fear
Men verbose, and threaten-
ing, less than the quiet.

FABLE XCI.

De COLUMBA &
PICA.

Of the PIGEON and
the MAGPIE.

Columba interrogata à
Picâ, Quid induceret
eam, ut nidificaret semper
eodem Loco, cum ejus
pili semper surriperentur
eâ, respondit, Simpli-
tatis.

THE Pidgeon being asked by
the Pie, What could induce
Her, that She built always
in the same Place, when Her
Young always were taken
from thence, answered Simpli-
city.

MOR.

Hæc Fabula indicat, bonos
viros sæpe decipi facilè.

MOR.

This Fable shows, that good
Men often are deceived easily.

FABLE XCII.

De ASINO & VITULO.

Of the Ass and the CALF.

ASINUS & Vitulas, cum
pascerentur in eodem
Prato, præsentiebant ho-
stium Exercitum adventare
sonitu Campanæ. Tum
Vitulus inquit, O Sodalis,
fugiamus hinc, ne Hostes
abducant Nos Captivos;
Cui Asinus respondit,
Fuge Tu, Quem Hostes
consueverunt occidere, &
esse: Nihil interest Asini,
Cui abique eadem
Conditio ferendi Oneris
est proposita.

THE Ass and the Calf, when
they were fed in the same
Pasture, perceived an Ene-
my's Army to approach
by the Sound of a Bell. Then
the Calf said, O Companion,
let us fly hence, lest the Enemies
lead away Us Captives;
To whom the Ass answered,
Fly 'Thou, Whom the Enemies
have been used to slay, and
to eat: It is no interest of the Ass,
to Whom every where the same
Condition of bearing a Burden
is offered.

MOR.

Hæc Fabula admonet
Servos, ne formidont
mag-

MOR.

This Fable warns
Servants, that they may not fear
greatly

*magnopere mutare Dominos
modò futuri non sint
deteriores prioribus.*

*greatly to change their Lords
provided that the future be not
worse than the former.*

FABLE XCIII.

*De VULPE & MULIERI-
BUS edentibus Gallinas.*

*Of the Fox and the Wo-
MEN eating the Hens.*

Vulpes transiens juxta
quandam Villam,
conspexit catervam Mulierum
comedentem alto Silentio
plurimas Gallinas epipare
affatas: Ad Quas conversa
inquit, Qui Clamores &
Latratus Canum essent
contra Me, si Ego facerem
Quod Vos facitis? Cui
quædam Anus respondens
inquit, Nos comedimus, Quæ
sunt Nostra, verò Tu furaris
aliena.

A FOX passing near
a certain Village
saw a Heap of Women
eating in deep Silence
very many Hens daintily
roasted: To Whom being turn'd
He said, What Clamours and
Barkings of Dogs would be
against Me, if I did
What You do? To whom
a certain old Woman answering
said, We eat what
are ours, but Thou steal'st
other Men's Things.

MOR.

*Quod est meum non atti-
net ad Te. Ne furare;
esto contentus tuis Rebus.*

MOR.

*What is mine does not be-
long to Thee. Do not steal;
be content with thine own Things.*

FABLE XCIV.

*De pinguibus CAPONIBUS.
& macro.*

*Of the fat CAPONS.
and the lean one.*

Quidam Vir nutricave-
rat complures Capones
in eodem Ornithoboscio; Qui
omnes sunt effecti pingues
præter

A Certain Man had brought
up very many Capons
in the same Coop; Who
all were made fat
except

*Master Unum, Quem Fratres
ridebant, ut macilentum.
Dominus accepturus nobiles
Hospites lauto & sumptuoso
Convivio, imperat Coquo,
ut interimat, & coquat ex
His, Quos invenerit
pinguiore, Pingues audi-
entes Hoc afflictabant Sese,
dicentes, O si Nos fuiffemus
macilentum!*

*except One, Which his Brethren
laughed at, as lean. The
Master about to receive noble
Guests in a neat and sumptuous
Banquet, commands the Cook,
that He should kill and cook out of
These, which He should find
the fatter. The Fat hear-
ing This afflicted Themselves,
saying, O if We had been
lean!*

MOR.

MOR.

*Hæc Fabula est conficta
in Scelamen Pauperum,
eorum Vita est tutior, quàm
Vita Divitum.*

*This Fable was invented
for the Comfort of the Poor,
whose Life is safer, than
the Life of the Rich.*

F A B L E XCV.

*De CYGNO canente in
Morte, reprehensio
Ciconiâ.*

*Of the SWAN singing in
Death, reprehended
by the Stork.*

CYgnus moriens inter-
rogabatur à Ciconiâ,
cur in Morte, Quam cætera
Animalia aded exhorrent,
emitteret Sonos malto
soaviores, quàm in omni
Vitâ; cum potiùs deberet
esse mæstus. Cui Cygnus
inquit, Quia non crucia-
bor ampliùs Curâ quæren-
di Cibi.

THE Swan dying was ask-
ed by the Stork,
why in Death, Which other
Animals so fear,
He sent forth Sounds much
sweeter, than in all
his Life; when rather He ought
to be sad. To whom the Swan
said, Because I shall not be tor-
mented longer with the Care of
seeking Meat.

MOR.

MOR.

*Hæc Fabula admonet,
ne formidemus Mortem;
Quâ omnes Miseriæ præ-
sentis Vitæ præciduntur.*

*This Fable admonishes,
that We do not fear Death;
by Which all the Miseries of the pre-
sent Life are cut off.*

FABLE XCVI.

De TRABE & BOBUS.
trahentibus Eam.

Of the BEAM and the OXEN
drawing It.

ULmea Trabs conquerebatur de Bobus dicens, O Ingrati, Ego alui Vos multo Tempore meis Frondibus; verò Vestrabitis Me vestram Nutricem per Saxa & Luta. Cui Boves; Nostra Suspiria & Gemitus & Stimulus, Quo pangimur, pessunt docere Te, quòd inviti trahimus Te.

AN Elm Beam complained of the Oxen, saying, O ungrateful, I have fed You a long Time with my Leaves; but You draw Me your Nourisher thro' Stones and Dirt. To whom the Oxen; Our Sighs and Groans and the Goad, with which We are pricked, are able teach Thee, that unwilling We draw Thee.

MOR.

Hæc Fabula docet Nos, ne excandescamus in Eos, Qui lædunt Nos, non suâ Sponte.

MOR.

This Fable teaches Us, that we should not be hot against Them, Who hurt Us, not of their own Accord.

FABLE XCVII.

De Anguillâ conquerente,
quòd infestaretur magis,
quàm Serpens.

Of the Eel complaining,
that He was infested more,
than the Serpent.

Anguilla interrogabat Serpentem, cur, cum essent similes, atq; cognati, homines tamen inferebantur Se potius, quàm Illam: Cui Serpens inquit, quia rarò lædunt Me impunè.

THE Eel asked the Serpent, why, seeing that They were alike, and Kinsfolk, Men yet pursued Him rather, than Her: To whom the Serpent said, because seldom do They hurt Me unpunished'y.

MOR.

MOR.

MOR.

Hæc Fabula indicat, This Fable shows, that They
s solere ledi minùs, are wont to be hurt less,
si ulciscuntur. Who revenge.

F A B L E XCVIII.

De ASINO, SIMIA, &
TALPA.

Of the Ass, the Ape, and
the MOLE.

ASino conquerente, quòd
careret Cornibus; verò
Simia, quòd Cauda deesset
ibi. Talpa inquit, Ta-
lpa, cum videas Me esse
captum Oculis.

THE Ass complaining, that
He wanted Horns; but
the Ape, that a Tail was wanting
to Him, The Mole said, Hold your
Peace, when you see Me to be
deprived of Eyes.

MOR.

MOR.

Hæc Fabula pertinet ad
eos, Qui non sunt contenti
sua Sorte; Qui,
considerarent Infortunia
aliorum, tolerarent sua
equiore Animo.

This Fable pertains to
Them, Who are not content
with their own Condition; Who,
if They considered the Misfortunes
of Others, would bear their own
with a more patient Mind.

F A B L E LXXVIII.

De NAUTIS implorantibus
Auxilium Sanctorum.

Of the MARINERS imploring
the Help of the Saints.

Quidam Nauta depre-
hensus in Mari subitâ
& atrâ Tempestate, cæteris
ejus Sociis implorantibus
Auxilium diverforum
Sanctorum, inquit, Nescitis
Quod petitis; Etenim,
antequam illi Sancti confe-
rant

A Certain Mariner overta-
ken at Sea with a sudden
and dark Tempest, the rest
of his Companions imploring
the Help of different
Saints, said, Ye know not
What ye ask; For,
before that those Saints can be-
take

rant Se ad Deum pro nostrâ
Liberatione, *obru-*
mur hâc imminente Procellâ.
Confugite igitur ad Eum,
Qui absque Adminiculo
Alterius poterit liberare
Nos à tantis Malis. Igi-
tur, Auxilio omnipotentis
Dei invocato, illico
Procella cessavit.

MOR.

Ne confugito ad imbe-
cilliores, ubi Auxilium
potentioris potest haberi.

take *Themselves* to God for
Deliverance, *We shall be over-*
whelmed in this imminent Storm.
Fly therefore to Him
Who without the Help
of Another shall be able to deliver
Us from so great Evils. There-
fore, the Help of Almighty
God being invoked, presently
the Storm ceased.

MOR.

Do not fly to the weak-
er, where the Help
of a more powerful may be had.

FABLE C.

De PISCIBUS defilientibus è
Sartagine in Prunas.

Of the FISHES leaping out of
the Fry-Pan into the Coals,

Pisces adhuc vivi coque-
bantur in Sartagine fer-
venti Oleo: Unus Quorum
inquit, Fratres, Fugiamus
hinc, ne pereamus.
Tum Omnes pariter exilien-
tes è Sartagine deciderunt
in ardentes Prunas. Igitur
affecti majore Doloze dam-
nabant Consilium, Quod
ceperant, dicentes, Quan-
to atrociori Morte nunc
perimus?

MOR.

Hæc Fabula admonet Nos,
ut vitemus præsentia Peri-
cula ita, ne incidamus in
graviora.

Fishes yet alive were cook-
ed in a Frying-Pan with scald-
ing Oil: One of *Which*
said, O Brethren, Let us fly
hence, that we may not perish.
Then All in like manner leap-
ing out of the Frying-Pan fell
upon the burning Coals. Therefore
affected with greater Pain They
condemned the Counsel, Which
They had taken, saying, By how
much a more cruel Death now
do we perish?

MOR.

This Fable admonishes Us,
that We avoid the present Dan-
gers so, that we do not fall into
more grievous.

F A B L E C I.

*Quadrupedibus incun-
tibus Societatem cum
Piscibus adversus Aves.*

*Of the Four-footed Beasts enter-
ing into an Alliance with
the Fishes against the Birds.*

QUADRUPEDES, cum
Bellum esset indictum
ab Avibus, ineunt
adus cum Piscibus,
tuerentur Se eo
Auxilio à Furore
Avium. Autem, cum ex-
pectarent optata Auxilia,
Pisces negant, Se posse
accedere ad Se per Terram.

THE Four-footed Beasts, when
War was proclaimed against
Them by the Birds, enter into
a League with the Fishes,
that they would defend Them with
their Help from the Fury
of the Birds. But, when They ex-
pected the desired Succours,
the Fishes deny, that They are able
to come to Them by Land.

MOR.

MOR.

*Hæc Fabula admonet Nos,
ne faciamus Eos So-
cios Nobis, Qui, cum fit
Opus, non possunt adesse
Nobis.*

*This Fable advises Us,
that we do not make Them Com-
panions to Us, Who, when there is
Need, are not able to be present
to Us.*

F A B L E C II.

*De VIRO, Qui accessit ad
Cardinalem nuper creatum
Gratiâ gratulandi.*

*Of a MAN, Who went to
a Cardinal lately created for
the Sake of congratulating Him.*

QUIDAM Vir admodum
facetus, audiens suum
Amicum adsumptum ad Digi-
nitatem Cardinalatus,
accessit ad Eum Gratiâ gra-
tulandi: Qui tumidus
Honore, dissimulans
agnoscere veterem Amicum,
interrogabat, Quisnam esset.
Cui

A Certain Man very
facetious, hearing that his
Friend was preferred to the Digi-
nity of a Cardinalship,
went to Him for the Sake of con-
gratulating Him: Who puffed up
with the Honour, dissembling
to know his old Friend,
asked, Who He was.
To

Cui Ille inquit ut erat promptus ad locos, Misereſco Tui & Cæterorum, Qui perueniunt ad Honores hujus Modi; etenim, quamprimum eſtis aſſecuti Dignitates hujus Modi, ita amittitis Viſum, Auditumq; & cæteros Senſus, ut non amplius dignoſcatis priſtinos Amicos.

MOR.

Hæc Fabula notat Eos, Qui ſublaci in altum deſpiciant veteres Amicitias.

To whom He ſaid, as He was ready at Jeſts, I miſereſce Thee and Others, Who arrive to Honours of this Kind; for, as ſoon as Ye have obtained Dignities of this Kind, ſo do you loſe Sight, and Hearing, and the other Senſes, that no longer do ye diſtinguiſh old Friends.

MOR.

This Fable denotes Thoſe, Who raiſed up on high deſpise ancient Friendſhips.

FABLE CIII.

De AQUILA & PICA. Of the EAGLE and the MAGPIE

PICA interrogabat Aquilam, ut acciperet ſe inter ſuos Familiares & Domesticos; quando mereretur Id, cum Pulchritudine Corporis, tum Volubilitate Lingue ad peragenda Mandata. Cui Aquila reſpondit, facerem Hoc, ni vererer, ne efferres cuncta tuâ Loquacitate, Quæ ſunt intra meam Tegulam.

MOR.

Hæc Fabula monet, linguacæ & garrulos Homines non habendos Domi.

THE Magpie aſked the Eagle, that She would receive Her among her Familiars and Domesticks; ſeeing that She deſerved That, both by Beauty of Body, and Volubility of Tongue to diſpatch Commands. To whom the Eagle answered, I ſhould do This, unleſs I feared, leſt Thou ſhouldeſt bear abroad, all Things by thy Talkativeness, Which may be done within my Roof.

MOR.

This Fable adviſes, that talkative and prating Men are not to be had at Home.

FABLE CIV.

De Turdo ineunte Amicitiam cum Hirundine.

Of the Thrush entering into Friendship with the Swallow.

TURDUS gloriabatur,
Se contraxisse
amicitiam cum Hirundine;
Cui Mater inquit, Fili,
Stultu si credas.
Te posse convivere cum
Eâ, cùm Uterq; Vestrum
poteat appetere diversa Loca;
etenim Tu delectaris
frigidis Locis, Illa tepidis.

THE Thrush boasted,
that He had contracted
a Friendship with the Swallow;
To whom the Mother said, Son,
Thou art a Fool, if Thou believe
that Thou art able to live with
Her, seeing that Each of you
is wont to desire different Places;
for Thou art delighted
with cold Places, She with warm.

MOR.

MOR.

Monemur hâc Fabulâ,
ne faciamus Eos Amicos
Nobis, Quorum Vita differ-
entit à nostrâ.

We are advised by this Fable,
that we do not make Them Friends
to Us, Whose Life dif-
fereth from ours.

FABLE CV.

De quodam Divite & Servo.

Of a certain Rich Man and his Servant.

ERAT quidam Dives
habens Servum tardi
ingenii, Quem solebat
vincupare Regem Stultorum:
Ille sæpe irritatus his
Verbis statuit referre par
Hero; etenim semel con-
versus in Herum inquit,
Utinam essem Rex
Stultorum; etenim nullum
Imperium in toto Orbe
Terrarum esset latius
2 meo;

THERE was a certain rich Man
having a Servant of a slow
Wit, Whom He used
to call the King of Fools:
He often irritated at these
Words resolved to return the like
to his Master; for once turn-
ed upon his Master he said,
I wish I was the King
of Fools; for no
Empire in the whole Globe
of Lands would be wider
than

Cui Ille inquit ut erat promptus ad ocos, Misereſco Tui & Cæterorum, Qui pervenerunt ad Honores hujus Modi; etenim, quamprimum eſſis aſſecuti Dignitates hujus Modi, ita amittis Viſum, Auditumq; & cæteros Senſus, ut non amplius dignoſcatis priſtinos Amicos.

MOR.

Hæc Fabula notat Eos, Qui ſubluci in altum deſpiciant veteres Amicitias.

To whom He ſaid, as lie ready at Jeſts, I pity Thee and Others, Who arrive to Honours of this Kind; for, as Ye have obtained Dignities of this Kind, ſo do you loſe Sight, and Hearing, and the other Senſes, that no longer do ye diſtinguiſh Friends.

MOR.

This Fable denotes Them, Who raiſed up on high deſpite ancient Friendſhips.

FABLE CIII.

De AQUILA & PICA.

Of the EAGLE and the MAGPIE

PICA interrogabat Aquilam, ut acciperet Se inter ſuos Familiares & Domesticos; quando mereretur Id, cum Pulchritudine Corporis, tum Volubilitate Linguae ad peragenda Mandata. Cui Aquila reſpondit, facerem Hoc, ni vererer, ne efferres cuncta tuâ Loquacitate, Quæ ſunt intra meam Tegulam.

MOR.

Hæc Fabula monet, linguaces & garrulos Homines non habendos Domi.

THE Magpie aſked the Eagle, that She would receive Her among her Familiares and Domesticks; ſeeing that She deſerved That, both by Beauty of Body, and Volubility of Tongue to diſpatch Commands. To whom the Eagle answered, I ſhould do This, unleſs I feared, leſt Thou ſhouldeſt bear abroad, all Things by thy Talkativenesſ, Which may be done within my Roof.

MOR.

This Fable adviſes, that talkative and prating Men are not to be had at Home.

FABLE CIV.

Turdo incuntes Amicitiam cum Hirundine.

Of the Thrush entering into Friendship with the Swallow.

Turdus gloriabatur, Se contraxisse Amicitiam cum Hirundine; Cui Mater inquit, Fili, Stultu si credas. posse convivere cum ea, cum Uterq; Vestrum sicut appetere diversa Loca; etenim Tu delectaris frigidis Locis, Illa tepidis.

THE Thrush boasted, that He had contracted a Friendship with the Swallow; To whom the Mother said, Son, Thou art a Fool, if Thou believe that Thou art able to live with Her, seeing that Each of you is wont to desire different Places; for Thou art delighted with cold Places, She with warm.

MOR.

MOR.

Monemur hæc Fabulâ, ut faciamus Eos Amicos Nobis, Quorum Vita diffinit à nostrâ.

We are advised by this Fable, that we do not make Them Friends to Us, Whose Life differeth from ours.

FABLE CV.

De quodam Divite & Servo.

Of a certain Rich Man and his Servant.

ERat quidam Dives habens Servum tardi Ingenii, Quem solebat nuncupare Regem Stultorum: Ille sæpe irritatus his Verbis statuit referre par Hero; etenim semel conversus in Heram inquit, Utinam essem Rex Stultorum; etenim nullum Imperium in toto Orbe Terrarum esset latius
2 meo;

THERE was a certain rich Man having a Servant of a slow Wit, Whom He used to call the King of Fools: He often irritated at these Words resolved to return the like to his Master; for once turned upon his Master he said, I wish I was the King of Fools; for no Empire in the whole Globe of Lands would be wider than

meo; & Tu quoque sub-
effes meo Imperio.

than mine; and Thou also would
be under my Empire.

MOR.

Fabula indicat, Stultum
sæpe loqui opportunè.

MOR.

The Fable shows, that a Fool
often speaks pertinently.

F A B L E C V I.

De Urbanis CANIBUS in-
sequentibus Villaticum.

Of the City Dogs pursu-
ing the Village One.

COmplures urbani Canes
insequebantur quendam
villaticum præcipiti Cursu;
Quos Ille diu fugit;
nec ausus est repugnare:
At ubi conversus ad Eos
insequentes substitit, & Ipse
quoque cepit ostendere
Dentes, Omnes pariter
substituerunt, nec Aliquis
Urbanorum audebat appro-
pinquare Illi. Tunc Impe-
rator Exercitus, Qui forte
aderat ibi, conversus ad suos
Milites inquit, Commilito-
nes, hoc Spectaculum ad-
monet Nos, ne fugiamus,
cum videamus præsentiora
Pericula imminere Nobis
fugientibus, quàm repug-
nantibus.

MANY City Dogs
pursued a certain
Village one with a hasty Course;
Whom He a long while fled from;
nor dared to resist
But when turned to them
pursuing He stopped, and
also began to show
his Teeth, They All equally
stopped, nor any of
the City ones dared to
approach Him. Then the General
of an Army, Who by chance
was there, turned to his
Soldiers said, Fellow
Soldiers, this Sight
monishes Us, that we do not
when We see more present
Dangers to threaten
flying, than
fighting.

FABLE CVII.

De TESTUDINE &
RANIS.

Of the TORTOISE and
the FROGS.

TESTUDO *conspicata*
Ranas, *Quæ* pasceban-
tur in eodem Stagno, aded
agilesque, ut facilè
posuissent quolibet, &
saltarent longissimè, accusa-
vit Naturam, quòd procre-
asset Se tardum Animal, &
impeditum maximo On-
ere, ut neque posset
movere Se facilè, & assiduè
removeretur magnâ Mole.
At, ubi vidit Ranas fi-
eri Escam Anguillarum,
obnoxias vel levissimo
Blui, aliquantulum recrea-
ta dicebat, Quantò est
melius ferre Onus, Quo
sum munita ad omnes Ictus,
quàm subire tot Discrimina
Mortis?

THE Tortoise having seen
the Frogs, Which were
fed in the same Pool, so
light, and nimble, that easily
They leaped any where, and
jumped very far, accu-
sed Nature, that She had
made Her a slow Animal, and
hindered with the greatest Bur-
den, that neither was She able
to move Herself easily, and daily
was pressed with a great Weight.
But, when She saw the Frogs be-
come the Food of the Eels,
and obnoxious even to the lightest
Blow, a little comfort-
ed she said, By how much is it
better to bear a Burden, by Which
I am fortified to all Blows,
than to undergo so many Dangers
of Death?

MOR.

Hæc Fabula indicat,
ut feramus ægrè
Dona Naturæ, Quæ sæpe
sunt majori Commodo Nobis,
quàm Nos valeamus intel-
ligere.

MOR.

This Fable shows,
that we should not bear discontentedly
the Gifts of Nature, Which often
are a greater Advantage to Us,
than We may be able to under-
stand.

FABLE CVIII.

*De GLIRIBUS volentibus
eruere Quercum.*

*Of the DORMICE willing
to overturn the Oak.*

GLires destinaverant
eruere Quercum. glan-
diferam Arborem, Denti-
bus; quò habe-
rent Cibus paratiorem, ne
cogerentur toties
ascendere & descendere
Gratiâ Victûs. Sed
Quidam ex His, Qui longè
anteibat cæteros Ætate, &
Experientiâ Rerum, ab-
sterruit Eos, dicens, Si nunc
interficimus nostram Nu-
tricem, Quis præbebit Ali-
menta Nobis, ac Nostris
Annis futuris?

MOR.

*Hæc Fabula monet, pru-
dentem Virum debere intueri
non modò præsentia, verùm
longe prospicere futura.*

THE Dormice had design'd
to overturn the Oak, an
Acorn-bearing Tree, with their
Teeth; that they
might have Food readier, than
They might not be forced so often
to ascend and descend
for the Sake of Food. But
One of These, Who by far
excell'd the rest in Age, and
Experience of Things, deter-
red Them, saying, If we
destroy Our Nur-
tisher, Who will afford us
Nourishments to Us, and Ours
for future Years?

MOR.

*This Fable advises, that a pru-
dent Man ought to look into
not only present Things, but also
off to foresee the future.*

FABLE CIX.

De CANE & HERO.

Of the DOG and the MASTER.

Quidam habens Canem,
quo diligeretur
ill' magis, semper pascebat
Eum suis Manibus, &
soluebat ligatum; autem ju-
bebat ligari & verberari
à Servo, ut Beneficia
viderentur

A Certain Man having a Dog,
that He should be beloved
by Him more, always fed
Him with his own Hands, and
loos'd Him bound; but or-
dered Him to be bound and beat
by a Servant, that the Benefits
should

Herentur esse collata in
 un à Se, autem Male-
 sta à Servo. Autem
 nis ferens ægrè, Se
 idæ ligari, & verberari,
 fugit; & cum increpa-
 tur à Domino, ut ingra-
 te, & inmemor tantorum
 beneficiorum, Qui fugisset
 Se, à Quo fuisset
 super dilectus, & pascus,
 tem nunquam ligatus, &
 verberatus, respondit, Puto
 factum à Te, Quod
 servus facit tuo Jussu.

should seem to be conferred upon
 Him by Himself, but the ill
 Turns by the Servant. But
 the Dog bearing unkindly, that He
 daily was bound, and beat,
 fled away; and, when He was
 blamed by the Master, as un-
 grateful, and unmindful of so great
 Benefits, Who had fled
 from Him, by Whom He had been
 always beloved, and fed,
 but never bound, and
 beaten, He answered, I think
 That done by Thee, Which
 a Servant doth by thy Command.

MOR.

Fabula indicat, Eos
 abendos Malefactores,
 qui fuere Causa Malefi-
 ciorum.

MOR.

The Fable shows, that Those
 are to be accounted Evil-Doers,
 Who have been the Cause of evil
 Deeds.

FABLE CX.

De AVIBUS timentibus
 Scarabæos.

Of the BIRDS fearing
 the Beetles.

Magnus Timor inces-
 serat Aves, ne
 Scarabæi occiderent Eas
 Balistâ, à Quibus audive-
 rant magnam Vim Pila-
 rum fuisse fabricatam in
 Sterquilinio summo Labore.
 Tum Passer inquit, Noli-
 te expavescere; etenim
 quomodo poterunt jacere
 Pilas volantes per Aëra in
 Nos, cum vix trahant
 Eas per Terram magno
 Molimine?

A Great Fear had seiz-
 ed the Birds, lest
 the Beetles should kill Them
 with a Cross-bow, by Whom they
 had heard a great Power of Bul-
 lets had been forged on
 a Dunghil with very great Labour.
 Then the Sparrow said, be not wil-
 ling to fear; for
 how shall they be able to cast
 Bullets flying thro' the Air upon
 Us, when scarce they can draw
 Them on the Ground with great
 Labour?

H 2

MOR.

MOR.

Hæc Fabula admonet Nos, ne extimescamus Opes Hostium, Quibus videmus Ingenium deesse.

MOR.

This Fable admonishes Us, that We fear not the Rich of Enemies, to Whom We see that Wit is wanting.

FABLE CXI.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS iustus ab Ape est percitus tantâ Ita, ut discerneret tota Alvearia Unguibus, in Quibus Apes mellificaverant. Tunc universæ Apes, cum viderent suas Domos dirui, Cibaria auferri, Filios necari, subito Impetu invadentes Ursum, penè necavêre Aculeis; Qui vix elapsus ex Manibus Eorum, dicebat Secum, Quando erat melius tolerare Aculeum unius Apis, quàm concitare tot Hostes in Me meâ Iracundia?

MOR.

Hæc Fabula indicat esse longè melius sustinere Injuriam Unius, quàm, dum volumus punire Unum, comparare Multos Inimicos.

MOR.

This Fable shows it to be far better to sustain the Injury of One, than, whilst We are willing to punish One, to get many Enemies.

FABLE CXII.

De MILITE & duobus
EQUIS.

Of the SOLDIERS and
the two HORSES.

Milles habens optimum
Equum, emit Alium
quicquam parem illi Bo-
nitate, Quem nutrebat
multo diligentius, quam
priorem. Tum Posterior ait
priori, cur
Dominus curat Me impen-
sius, quam Te; cum
tu comparandus Tibi
neque Pulchritudine, neq;
Robore, neque Velocitate?
Cui Ille inquit, Hæc est
Natura Hominum, ut sint
semper benigniores in novos
Hospites.

A Soldier having a very good
Horse, bought Another
not at all equal to Him in Good-
ness, Whom He nourished
much more diligently, than
the former. Then the Latter said
thus to the former, why
does my Master mind Me more di-
ligently, than Thee; seeing that
I am to be compared to Thee
neither in Beauty, nor
Strength, nor Swiftness?
To Whom He said, This is
the Nature of Men, that they are
always more kind to new
Guests.

MOR.

Hæc Fabula indicat
Amentiam Hominum, Qui
solent anteponeere nova
reteribus, etiamfi sint
deteriora.

MOR.

This Fable shows
the Madnes of Men, Who
are wont to prefer new Things
to old, altho' they are
worfe.

FABLE CXIII.

De AUCEPE &
FRINGILLA.

Of the FOWLER and
the CHAFFINCH.

Auceps tetenderat
Retia Velucibus, &
effuderat largam Escam
illis in Arcâ; tamen
non capiebat Aves pascen-
tes; quia videbantur paucæ
Sibi;

THE Fowler had stretched out
his Nets to the Birds, and
had poured out much Food
to Them in a void Place; yet
He did not take the Birds feed-
ing; beca s; they seemed Few
to Him;

Sibi; Quibus pastis ac avolantibus, Aliæ adveniunt pastum; Quas quoque neglexit capere propter Paucitatem. Hoc Ordine servato per totum Diem, ac Aliis advenientibus, Aliis abeuntibus, Illo semper expectante majorem Prædam, tandem cepit advesperascere: Tunc Auceps, Spe amissâ capiendi multas, cum jam esset Tempus quiescendi, attrahens sua Retia, cepit tantum unam Fringillam, quæ infelix Avis remanserat in Areâ.

MOR.

Hæc Fabula indicat, Eos sæpe vix posse capere pauca, Qui volunt comprehendere omnia.

to Him; Which being and flying away, Others come to feed; Which also He neglected to take for their Fewness. This Order being kept thro' the whole Day, and Others coming, Others going away, He always expecting a greater Prey, at length it began to grow Evening: Then the Fowler, the Hope being lost of taking many, when now it was Time of resting, drawing up his Nets, took only one Chaffinch, which unhappy Bird had remained in the void Place.

MOR.

This Fable shows, that they often scarce are able to take a few Things, Who are willing to take all Things.

FABLE CXIV.

De SUB & CANE.

Of the SWINE and the DOG.

SUS irridebat odori sequum Canem, Qui adulabatur Domino Murmure & Caudâ, à Quo fuerat instructus ad aucupatoriam Artem multis Verberibus & Vellicationibus Aurium: Cui Canis inquit, Insane, nescis Quæ sum consecutus ex illis Verberibus; etenim per Ea vescor suavissimâ
2 Carne

THE Swine laughed at the Scent-following Dog, Who flattered the Master with a Murmur and his Tail, by Whom He had been instructed for the following Art with many Stripes and Plucks of the Ears: To whom the Dog said, Mad Wretch, That knowest not What I have obtained from those Stripes; for by Those I am fed with the most sweet Flesh

Perdicum & Fleſh of Partridges and Quails.

MOR.

Hæc Fabula admonet Nos, feramus ini-Animo Verbera Prætorum. Quæ confue-unt eſſe Cauſa multorum.

MOR.

This Fable admoniſhes Us, that We ſhould not bear with an impatient Mind the Stripes of Maſters, Which have uſed to be the Cauſe of many good Things.

FABLE CXV.

De TRABE increpante Pi-gritiam Bovum.

*Of the BEAM blaming the Slow-
neſs of the Oxen.*

I Rabs, *Quæ veheba-tur Curru, increpabat eos, ut lentulos, dicens, Igri, Currite, nam portatis Onus. Cui res-ponderunt, Irri-tes Nos? Ignoras, quæ Pœna manet Te. Nos deponemus hoc Onus: autem tum Tu cog-eris ſuſtinere, quoad rum-paris. Trabs indoluit, nec auſa eſt ampliùs la-tereſſe Boves Convitiis.*

*T*HE Beam, which was car-ried in a Waggon, blamed the Oxen, as ſlow, ſaying, *Ye ſlow Wretches, run, for ye carry a light Burden; To whom the Oxen answered, Doſt Thou laugh at Us? Thou knoweſt not, what Punishment waits Thee. We ſhall lay down this Burden quickly: but then Thou ſhalt be forced to bear, until thou mayeſt be broken. The Beam grieved, nor dared longer to pro-voke the Oxen with Revilings.*

MOR.

Hæc Fabula monet Quemlibet, ne inſultet Calamitatibus Aliorum, cum Ipſe poſſit ſubjici maioribus.

MOR.

This Fable adviſeth any One, that He inſult not the Calamities of Others, When He Himſelf may be ſubject to greater.

FABLE CXVI.

De CARDUELE &
PUERO.Of the LINNET and
the Boy.

Carduelis interrogata à
Puero, à Quo fue-
rat habita suis Deliciis,
& nutrita suavibus Cibis,
cur egressa Caveâ
nollet regredi, inquit,
ut possim pascere meo
Arbitratu, non tuo.

MOR.

Hæc Fabula indicat, Li-
bertatem Vitæ anteponendam
cunctis Deliciis.

THE Linnet being asked by
the Boy, by Whom She had
been held in his Delights,
and nourished with sweet Meats,
why having gone out of the Cage
She was unwilling to return, said,
that I may be able to feed at my
Pleasure, not at thine.

MOR.

This Fable shows, that Liber-
ty of Life is to be preferred
before all Delights.

FABLE CXVII.

De SCURRA & EPISCOPO.

Of the JESTER and the BISHOP.

Scurra accedens ad quen-
dam Episcopum, divitem
quidem, sed avarum, Ca-
lendis Januarii, petebat au-
reum Numisma Nomine
Strenæ: Antistes
dixit, Hominem insanire,
Qui crederet, tantam Pecuniam
dari Sibi in
Strenam. Tum Scurra
cœpit efflagitare argenteum
Nummum; sed, cum Ille
diceret, Hoc videri nimium
Sibi, orabat, ut trade-
ret Sibi æreum Quadran-
tem: Sed cum non posset

ex-

A Jester coming to a cer-
tain Bishop,
indeed, but covetous, on the Ca-
lends of January, asked a Gol-
den Piece of Money in the Name
of a New Year's Gift: The Prelate
said, that the Man was mad,
Who believed, that so much Mo-
ney would be given Him for
a new Year's Gift. Then the Jester
began to ask some Silver
Money; but, when He
said, that This seemed too much
to Him, He intreated, that He
would give Him a brass Far-
thing: But when he was not able

10

perque Hunc ab Episcopo
inquit, reverende Pater,
peti Me tuâ Benedictione
Strenu: Tunc
Episcopus inquit, Fili, hæc
a Genua, ut benedicam Tibi.
Scurra inquit, Ego nolo
tam vilem Benedictionem;
etenim si valeret
meum Nummum, profecto
concederes Eam
mihi.

to saying This from the Bi-
shop, he said, reverend Father,
reward Me with your Blessing
for a New-Year's Gift: Then
the Bishop said, Son, bend
thy Knees, that I may bless Thee.
But the Jester said, I will not
have thy so cheap Bless-
ing; for if it availed
a brass Farthing, truly
never wouldst Thou grant it
to Me.

MOR.

Hæc Fabula est confecta
contra eos Episcopos &
Sacerdotes, Qui æstimant
Opes & Divitias pluris,
quàm Sacra, & Mystéria
Ecclesiæ.

MOR.

This Fable is made
against those Bishops and
Priests, Who esteem
Wealth and Riches more
than the sacred Rites, and Mysteries
of the Church.

F A B L E CXVIII.

De UPUPA honoratâ in-
dignè.

Of the PUET honoured un-
worthily.

FERè omnes Aves invi-
taræ ad Nuptias Aquilæ
ferebant indignè, upupam
preferri cæteris, quia
esset insignis Coronâ, &
ornata vericoloribus
Pennis; cum semper esset
solita volitare inter Stercora
& Sordes.

ALmost all the Birds being invi-
ted to the Wedding of the Ea-
gle bore it unworthily, that the Puet
was preferred to the rest, because
She was fine with a Crown, and
adorned with various-coloured
Feathers; when always She was
wont to nestle among the Mud
and Filth.

MOR.

Hæc Fabula arguit Stul-
titiâ Eorum, Qui in ho-
norandis Hominibus potius
sole

MOR.

This Fable reproves the Fol-
ly of Them, Who in honour-
ing Men rather
are

soleant *obſervare* Nitorem are wont to mind the Splend
Veſtium, & Præſtantiam of Cleaths, and Excell
Formæ, quàm Virtutes of Beauty, than Virtue
 & Mores.

FABLE CXIX.

De SACERDOTE &
 PYRIS.

Of the PRIEST and
 the PEARS.

Quidam gulofus Sacerdos
proficiſcens extra Patri-
 am ad Nuptias, ad Quas
 fuerat invitatus, reperit
Acervum Pyrorum in
 Itinere, Quorum attigit
 ne Unum quidem; quin po-
 tiùs habens Ea Ludibrio,
conſperſit Urinâ etenim
 indignabatur, Cibos hujus-
 modi offerri in Itinere,
 Qui accedebat ad lautas
 Epulas. Sed cùm offendiſſet
 in Itinere quendam
 Torrentem ita auctum
 Imbris, ut non poſ-
 ſet transire Eum ſine
 Periculo Vitæ, conſtituit
 redire Domum: Autem re-
 vertens jejunus fuit oppreſſus
 tamâ Fame, ut niſi
 comediffet illa Pyra, Quæ
 conſperſerat Urinâ, cùm
 non inveniret Aliud,
 fuiſſet extinctus Fame.

MOR.

Hæc Fabula admonet,
 Nihil eſſe contemnendum,
 cùm Nihil ſit tam vile &
 ab-

A Certain greedy Priest
 going out of his Coun-
 try to a Wedding, to Which
 He had been invited, found
 a Heap of Pears in
 the Road, of Which He touched
 not One indeed; but ra-
 ther having Them in Deriſion,
 He ſprinkled them with Urine, for
 He reſented, that Meats of this
 Kind ſhould be offered in the Journey,
 Who was going to ſumptuous
 Dainties. But when He had found
 in the Way a certain
 Brook ſo increaſed
 with the Showers, that He was
 not able to paſs over It without
 Danger of Life, He reſolved
 to return Home: But re-
 turning faſting He was oppreſſed
 with ſo great Hunger, that unleſs
 He had eat thoſe Pears, Which
 He had ſprinkled with Urine, when
 He could not find any thing eſſe,
 He had been dead with Hunger.

MOR.

This Fable adviſes
 that Nothing is to be deſpiſed,
 ſeeing that Nothing is ſo vile and
 ab-

estum, Quod non possit abieci, Which may not
quando esse Usui. sometimes be of Use.

FABLE CXX.

De Porco & Equo.

Of the Hog and the Horse.

PORCUS conspiciens Equum
Bellatoris, Qui cata-
braeus prodibat ad Pug-
nam, inquit, Stulte, Quò
operas? etenim fortasse
erieris in Pugna.
Cui Equus respondit,
Sulcillus adimet Vitam Tibi.
Impinguato inter Lutum &
verdes, cum gesseris
Nihil dignum Laude; verò
Gloria comitabitur meam
Mortem.

THE Hog beholding the Horse
of a Warrior, Who arm-
ed went to Bat-
tle, said, Fool, Whither
dost Thou hasten? for perhaps
Thou wilt die in the Fight.
To whom the Horse answered,
A Knife will take Life from Thee,
fattened amongst Mud and
Filth, when Thou shalt have done
Nothing worthy of Praise; but
Glory shall accompany my
Death.

MOR.

Hæc Fabula innuit, esse
honestius oc.umbere, Rebus
gestis præclarè, quàm
protrahere Vitam actam
turpiter.

MOR.

This Fable hints, that it is
more honest to die, Things
being carried famously, than
to protract a Life spent
basely.

FABLE CXXI.

De Coriario emente Pellem
Ursi nondum capti à
Venatore.

Of the Tanner buying the Skin
of a Bear not yet taken by
the Huntsman.

CORiarius accedens ad
Venatorem emit Pellem
Ursi ab Eo, & protulit
Recuniam pro Eâ. Ille dixit,
Sibi

THE Tanner coming to
the Hunter bought the Skin
of a Bear of Him, and proffered
Money for It. He said,
that

Sibi non esse Pellem Urſi in Præſentiâ; cæterum poſtridie profeſſurum venatum, & Urſo interfecto pollicetur, Se daturum Pellem Illius Ei. Coriarius profeſſus in Sylvum aſcendit altiſſimam Arborem, ut inde proſpiceret Certamen Urſi & Venatoris. Venator intrepidus profeſſus ad Antrum, ubi Urſus latebat, Canibus immiſſis, compulſit Illum exire, Qui, Ictu Venatoris evit to, præſtravit Eum Humi. Tunc Venator ſciens, hanc Feram non ſervire in Cadavero, ſuo Anhelitu retento, ſimulabat Se mortuum. Urſus olfactiens, cum deprehenderet Illum, nec ſpirantem Naſo, nec Ore, abſceſſit. Coriarius, cum perſpiceret Feram abeſſe, ac adeſſe Nihil ampliùs Periculi, deducens Se ex Artore, & accedens ad Venatorem, Qui audebat nondum ſurgere, monebat Illum, ut ſurgeret: deinde interrogavit, Quid Urſus eſſet locutus Ei ad Aurẽ. Cui Venator inquit, Monuit Me, ne vellem deinceps vendere Pellem Urſi, niſi priùs cepẽrim Eum.

that He had not the Skin of a Bear at preſent; but the after He ſhould to hunt, and the Bear being killed He promiſes, that He would give the Skin of it to Him. The Hunter having gone into the Woods aſcends a very high Tree, that thence He might behold the Engagement of the Bear and the Hunter. The Hunter unaffrighted having gone to the Cave, where the Bear lay hid, the Dogs being ſent in, forced Him to go out, Who, the Blow of the Hunter being avoided, beat Him on the Ground. The Hunter knowing, that this Bear did not rage on Carcaſes, his Breath being held, feigned Himſelf dead. The Bear ſmelling, when he beheld Him, neither breathing at the Noſe nor Mouth, went away. The Hunter, when He perceived the Bear to be gone, and that there was Nothing more of Danger, letting down Himſelf out of the Tree, and coming to the Hunter, Who dared not yet to ariſe, adviſed Him, that He ſhould ariſe: then He aſked, What the Bear had ſpoke to Him in his Ear. To whom the Hunter ſaid, He warned Me, that I ſhould not be willing hereafter to ſell the Skin of a Bear, unleſs I firſt ſhall have taken Him.

MOR.

MOR.

Hæc Fabula indicat, in-
non habent
pro certis.

This Fable shows, that uncer-
tain Things are not to be account-
ed for certain.

F A B L E CXXII.

EREMITA & MILITE. Of the HERMIT and the SOLDIER.

Quidam Eremita, Vir
sanctissimæ Vitæ,
trahatur Militem, ut se-
culari Militiâ relicta, Quam
pauci exercent absque Of-
fensâ Dei, & Discrimine
vitæ, tandem traderet
se Quietæ Corporis, &
consultaret Salutæ Animæ.
Cui Miles inquit, Pater,
faciam, quod mones; nam
est verum, quod hoc Tempore
Milites neque audent exigere
Stipendia, licet sint exigua,
neque prædari.

A Certain Hermit, a Man
of most holy Life,
advised a Soldier, that se-
cular Warfare being left, Which
Few exercise without Of-
fence of God, and Hazard
of Life, at length he would give
Himself to Quiet of Body, and
would consult for safety of Soul.
To Whom the Soldier said, Father,
I will do, what You advise; for
it is true, that at this Time
Soldiers neither dare to ask
Pay, altho' it be small,
nor to plunder.

MOR.

MOR.

Hæc Fabula indicat,
Multos renunciare Vitiis,
quia Illi non possunt ex-
ercere Illa amplius.

This Fable shows,
that Many renounce Vices,
because They are not able to ex-
ercise Them longer.

SELECT FABLES of ÆSOP.

FABLE CXXIII.

De VIRO & UXORE bigamis.

Of the MAN and WIFE twice married.

Quidam Vir, suâ Uxore defunctâ, Quam valde dilexerat, duxit Alteram, & Ipsam Viduam; Quæ assidue objiciebat Ei Virtutes & fortia Facinora prioris Mariti: Cui, ut referret Par, Ipse quoque referebat probatissimos Mores, & insignem Pudicitiam defunctæ Uxoris. Autem quodam Die, irata suo Viro, dedit Partem Caponis, Quem coxerat in Cœnam Utriusq; Pauperi potenti Elemosynam, dicens, Do Hoc Tibi pro Animâ meâ prioris Viri; Quod Maritus audiens, Paupere accersito ab Eo, dedit reliquum Caponis Ei, dicens, Et Eto quoque do Hoc Tibi pro Animâ meâ defunctæ Uxoris. Sic Illi, dum Alter cupit nocere Alteri, tandem non habuerunt, Quod cœnarent.

MOR.

Hæc Fabula monet, non esse pugnandum contra Eos, Qui possunt vindicare Se optimâ.

A Certain Man, his Wife being dead Whom He very much had loved, married Another, and Her a Widow; Who daily objected to Him the Virtues and valiant Deeds of her former Husband: To Whom, that He might return the Like, He also related the most approved Morals, and remarkable Modesty of his dead Wife. But on a certain Day, being angry with her Husband, She gave Part of a Capon, Which She had cooked for the Supper of Each, to a poor Man asking an Alms, saying, I give This to Thee for the Soul of my former Husband; Which the Husband hearing, the poor Man being called by Him, gave the rest of the Capon to Him, saying, And I also give This to Thee for the Soul of my departed Wife. Thus They, whilst One desires to hurt the other, at length had not, What They might sup on.

MOR.

This Fable advises, that it is not to be sought against Those Who are able to revenge Themselves very well.

FABLE

FABLE CXXIV.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO, captus Laqueo in
Sylvâ, cum videret
ita irretitum, ut
posset explicare
inde, rogavit Murem,
Laqueo abroso
Eo, liberaret Eum,
promittens, Se non futurum
memorem tanti Beneficii,
Quod cum Mus fecisset
promptè, rogavit Leonem,
ut traderet Filiam
Sibi in Uxorem: Leo
non abnuit, ut faceret
Rem gratam suo Benefactori.
Autem nova nupta veniens
ad Virum, cum non
videret Eum, Casu preffit
Illum suo Pede, & contri-
vit.

THE Lion, taken in a Snare in
the Wood, when He saw
Himself so entangled, that
He was not able to extricate
Himself thence, asked the Mouse,
that the Snare being gnawed
by Him, He would free Him,
promising, that He would not be
unmindful of so great a Benefit,
Which when the Mouse had done
readily, He asked the Lion,
that He would give his Daughter
to Him to Wife: The Lion
refused not, that He might do
a Thing greatful to his Benefactor.
But the new married Lady coming
to the Husband, when She did not
see Him by Chance pressed
Him with her Foot, and trod
him to Pieces.

MOR.

Hæc Fabula indicat, Ma-
trimonia & cætera Confor-
tia improbanda, Quæ
contrahuntur ab imparibus.

MOR.

This Fable shows, that Mar-
riages and other Follow-
ships are to be condemned, Which
are contracted by unequals.

FABLE CXXV.

De ULMO & SILERE.

Of the ELM and the OSIER.

ULmus, nata in Ripâ
Fluminis, irridebat
Siler proximum Sibi
ut debile, & infirmum,
quod

THE Elm, born on the Bank
of a River, laughed at
the Osier next to Him,
as weak, and infirm,
because

quòd flecteretur ad omnem
vel levissimum Impetum
Undarum; autem extolle-
bat suam Firmitatem &
Robur magnificis Verbis;
quòd inconcussa pertulerat
assiduos Impetus Amnis
multos Annos. Autem
Ulmus tandem perfracta
maximâ Violentiâ Unda-
rum, trahebatur ab
Aquis: Cui Siler
ridens, inquit, Vicina, cur
deseris Me? Ubi nunc
est tua Fortitudo?

MOR.

Fabula indicat Eos esse
sapientiores, Qui cedunt
potentioribus, quàm Qui
volentes resistere superan-
tur turpiter.

because it would be bent at every
even the lightest Force
of the Waters; but She extol-
led her own Steadiness, and
Strength with magnificent Words;
because unshook she had borne
the daily Attacks of the River
many Years.
The Elm at last being broken
by the very great Violence of the
Waters, was drawn along by
the Waters: To which the Sil-
ver laughing, said, Neighbour, Why
dost thou forsake Me? Where now
is thy Fortitude?

MOR.

The Fable sheweth Those to be
more wise, Who yield
to the more powerful, than They Who
willing to resist are over-
come basely.

FABLE CXXVI.

De CERA appetente
Duritiem.

Of the WAX desiring
Hardness.

CERA ingemiscebat, Se esse
mollem, & procreatam
penetrabilem cuicumque le-
vissimo Ictui. Autem videns
Lateres factos ex Luto,
molliores multo, Se perve-
nisse in tantam Duritiem
Calore Ignis, ut per-
durarent multa Secula, jact
Se in Ignem, ut consequer-
etur eadem Duritiem; sed
statim liquefacta in Igne
est consumpta.

THE Wax grieved, that It was
soft, and
penetrable to every the light-
est Blow. But
the Bricks made of Clay
softer by much, that they
came to so great Hardness
by the Heat of the Fire, that They
lasted many Ages, It cast
itself into the Fire, that it might
obtain the same Hardness; but
presently being melted in the Fire
it was consumed.

MOR.		MOR.	
Hæc Fabula admonet,	This	Fable	advifes,
appetamus, Quod	that we	desire not,	What
denegatum Nobis à Na-	is denied	Us	by Na-
tura.	ture.		

F A B L E CXXVII.

AGRICOLA affectante
Militiam
& Mercaturam.

Of the HUSBANDMAN affecting
Warfare
and Merchandise.

Q Uidam Agricola ferebat
agrè, Se assidue volvere
terram, nec pervenire ad
magnas Divitias sui per-
petuis Laboribus; cum vi-
deret nonnullos Milites, Qui
auxerant Rem
bello; ut incederent bene
induti, & nutriti lautis
pulvis ogerent beatam
vitam. Igitur suis Ovis
venditis cum Capris ac
Bovibus, emit Equos &
Arma, & profectus est in
Militiam; Ubi, cum esset
vignatum malè à suo Im-
peratore, non solum perdidit
Quæ habebat, sed etiam
accepit multa Vulnèra.
Quare, Militiâ dam-
natâ, statuit exercere
Mercaturam, ut in Quâ
existimabat esse majus
Lucrum, & minorem
Laborem. Igitur Prædiis
venditis, cum implevisset
Navim Mercibus, cæperat
navigare, sed, cum esset
in

A Certain Husbandman bore it
ill, that He daily stirred up
the Earth, nor arrived to
great Riches by his per-
petual Labours; when He
saw some Soldiers, Who
so had increased an Estate
in the War, that They went well
clothed, and fed with sumptuous
Dainties led a happy
Life. Therefore his Sheep
being sold with the Goats and
Oxen, He bought Horses and
Arms, and went into
the War; Where, when it was
fought unsuccessfully by his Ge-
neral, He not only lost
What Things He had, but also
received many Wounds.
Wherefore, War being con-
demned, He resolved to exercise
Merchandise, as in what
He thought there was greater
Gain, and less
Labour. Therefore his Farms
being sold, when He had filled
a Ship with Wares, He had begun
to sail, but, when He was
in

in *Alto*, magnâ *Tempestate*
coactâ, *Navis* submersa est,
& Ipse cum cæteris, Qui
erant in Eâ, Omnes periere
ad Unum.

MOR.

Hæc *Fabula* admonet,
Quemlibet debere esse con-
tentum suâ Sorte, cum
Miseria sit parata ubique.

in the *Deep*, a great *Tempest*
having arose, the *Ship* was sunk
and He with the rest, Who
were in It, All perished
to One.

MOR.

This *Fable* advises
that every One ought to be con-
tent with his own Lot, where
Misery is ready every-where.

FABLE CXXVIII.

De ASINO & SCURRA.

Of the ASS and the JESTER.

A Sinus ferens indignè
quendam Scurram
honorari & amiciri pulchris
Vestibus, quia edebat magnos
Sonos Ventrìs, accessit ad
Magistratus, petens ne vel-
lent honorare Se minùs,
quàm Scurram; Et cùm
Magistratus admirantes
interrogarent, cur duceret Se
ita dignum Honore, inquit,
Quia emitto majores Crepi-
tus Ventrìs, quàm Scurra, &
eos absque Fatore.

MOR.

Hæc *Fabula* arguit Eos,
Qui profundunt suas Pecunias
in levissimis Rebus.

THE Ass bearing it unkindly,
that a certain Jester
was honoured and clothed in fair
Garments, because He made great
Sounds of Belly, went to
the Magistrates, desiring that they
would not honour Him less,
than the Jester; And when
the Magistrates admiring
asked, why He thought Himself
so worthy of Honour, He said,
Because I send out greater Noi-
ses of Belly, than the Jester, and
those without Stink.

MOR.

This *Fable* reproves Those,
Who lay out their Mo-
nies in the lightest Things.

FABLE CXXIX.

Amne lacescente suum
Fontem Conviciis.

Of the River provoking his
Spring with Reproaches.

Quidam Amnis laces-
cebat suum Fontem
conviciis, ut inierem, quod
aret immobilis, nec haberet
alios Pisces, autem com-
mendabat se plurimum,
quod crearet optimos Pisces,
& serperet per Valles
plando Murmure.
Fons indignatus in Amnem,
velut ingratum, repressit
Undas. Tunc Amnis, pri-
vatus & Piscibus &
dulci Sono, evanuit.

A Certain River pro-
voked his Spring
with Reproaches, as sluggish, because
He stood immoveable, nor had
any Fish, but com-
mended Himself very much,
because he bred the best Fishes,
and crept thro' the Vallies
with a pleasant Murmur.
The Spring angry at the River,
as ungrateful, kept back
the Waters. Then the River, de-
prived both of the Fishes and
the sweet Sound, vanished away.

MOR.

Hæc Fabula notat Eos,
Qui arrogant bona,
Quæ agunt, Sibi
& non attribuunt Deo,
à Quo, ceu à largo
Fonte, nostra Bona pro-
cedunt.

MOR.

This Fable marketh Those,
Who arrogate the good Things,
Which They do, to Themselves,
and do not attribute Them to God,
from Whom, as from a large
Fountain, our good Things pro-
ceed.

FABLE CXXX.

De maligno Viro &
Damone.

Of the wicked Man and
the Devil.

Quidam malignus Vir,
cum perpetravisset,
plurima Scelera, & sæpius
captus, & conclusus Carcere,
tenetur arctissime per-

A Certain wicked Man,
when He had committed
many Wickednesses, and often
being taken, and shut in Prison,
was detained very closely with

pervigili Castodiâ, implorabat Auxilium Dæmonis, Qui sæpenumero affuit Illi, & liberavit Eum è multis Periculis. Tandem Dæmon apparuit Ei iterum deprehenso, & imploranti solitum Auxilium, habens magnam Fascem Calceorum pertusorum super Humeros, dicens, Amice, non possum esse Auxilio Tibi amplius; etenim peragravi tot Loca pro liberando Te, ut contriverim omnes hos Calceos, & etiam nulla Pecunia superest Mibi, Quâ valeam comparare alios; quare peribis.

MOR.

Hæc Fabula admonet, ne existimemus nostra Peccata fore semper impunita.

with a watchful Guard, explored the Help of the Devil, Who oftentimes was with Him, and freed Him out of many Dangers. At length the Devil appeared to Him again taken, and imploring the usual Help, having a great Bundle of Shoes worn out upon his Shoulders, saying, Friend, I am not able to be of a Help to Thee longer, for I have travelled thro' so many Places for freeing Thee, that I have worn out all these Shoes, and moreover no Money remains to Me, with Which I may be able to get others; wherefore thou shalt perish.

MOR.

This Fable advises that we should not think our Sins will be always unpunished.

F A B L E CXXXI.

De Avibus volentibus eligere plures Reges.

Of the Birds being willing to chuse more Kings.

AVES consultabant de eligendis pluribus Regibus, cum Aquila sola non posset regere tantos Greges Volucrum, & fecissent satis Voto, nisi destitissent à Consilio Monitu Cornicis, Quæ cum Causa interrogabatur, cur

THE Birds consulted about chusing more Kings, seeing that the Eagle alone was not able to rule so great Flocks of Birds, and They had done enough to their Wish, unless They had desisted from the Counsel by the Advice of the Crow, Who, when the Cause was asked, why

non duceret plures
ges eligendos, inquit,
na multi Sacci implentur
faciliùs, quàm unus.

why *She* did not think mor^e
Kings were to be chosen, said,
because many Bags are filled
more difficultly, than one.

MOR.

MOR.

Hæc Fabula docet esse
ngè meliùs gubernari ab
no, quàm à multis Prin-
cipibus.

This Fable teaches it to be
by far better to be governed by
One, than by many Prin-
ces.

FABLE CXXXII.

Muliere, Quæ dicebat,
Se velle mori pro
suo Viro.

Of the Woman, Who said,
that *She* was willing to die for
her Husband.

Q Uædam Matrona, ad-
modum pudica &
manitissima Viri, ferebat
egre, Maritum detine-
ri adversâ Valetudine: la-
mentabatur, ingemiscebat,
& ut testaretur suum
Amorem in Virum, rogabat
Mortem, ut, si esset erep-
tura Maritum Sibi,
potiùs vellet occidere Se,
quàm Illum. Inter hæc
Verba, cernit Mortem veni-
entem horribili Aspectu,
Timore Cujus perter-
rita, & jam pœnitens sui
Voti, inquit, Ego non sum,
Quem petis; jacet in
Lectò, Quem venisti
occisura.

A Certain Matron, ve-
ry chaste and
most loving of her Husband, bore it
ill, that the Husband was kept
down by bad Health: *She* la-
mented, *She* grieved,
and that *She* might testify Her
Love to her Husband, *She* asked
Death, that, if He was about to
snatch her Husband from Her,
He rather would kill Her,
than Him. Among these
Words, *She* beholds Death com-
ing with a horrible Aspect,
with the Fear of Whom being af-
frighted, and now repenting of Her
Vow. *She* said I am not He,
Whom Thou seekest; he lies in
the Bed, Whom thou comest
about to kill.

MOR.

MOR.

Hæc Fabula indicat Ne-
minem esse adeo amantem
Amici, Qui non malit
esse bene Sibi, quàm Al-
teri.

MOR.

This Fable shows, that
One is so much more
of a Friend, Who had not
it was well to him, than
ther.

FABLE CXXXIII.

De Adolescente canente in
Funere Matris.

Of the young Man singing at
the Funeral of his Mother.

Quidam Vir prosequen-
batur defunctam
Uxorem, Quæ effereba-
tur ad Sepulchrum
Lacrymis & Fletibus; verò
ejus Filius canebat, Qui,
cùm increparetur à Pa-
tre, ut amens, Qui can-
taret in Funere Matris,
cùm deberet esse mæstus, &
 flere unà Secum inquit,
 mi Pater, si conduxisti
 Sacerdotes, ut canerent, cur
 irasceris Mihi concinenti
 gratis? Cui Pater
 inquit, Tuum Officium, &
 Sacerdotum non est idem.

MOR.

Hæc Fabula indicat,
Omnia non esse decora Om-
nibus.

A Certain Man follow-
ed his dead
Wife, Who was
borne to the Grave
with Tears and Weepings; but
his Son sung, Who,
when He was blamed by the Fa-
ther, as mad, Who could
sing at the Burial of a Mother,
when He ought to be sad, and
to weep together with Him, said,
my Father, if You have hired
Priests, that they might sing, why
are You angry with Me singing
gratis? To whom the Father
said, Thy Office, and
that of the Priests is not the same.

MOR.

This Fable shows, that
all Things are not decent for All
Men.

FABLE CXXXIV.

Zeletypo Viro, Qui dederat
Uxorem custodiendam.

Of the jealous Man, Who had
given his Wife to be guarded.

Zeletypus Var dederat
Uxorem, Quam com-
pererat vivere parum pudic-
am, cuidam Amico, Cui
deret plurimum, custodi-
endam, pollicitus ingentem
pecuniam, si observaret Eam
diligenter, ut nullo
modo violaret conjuga-
lem Copulam. At Ille, ubi
expertus esset hanc
Custodiam nimis difficilem
aliquot Dies, & comperisset
Ingenium vinci Ver-
tutem Mulieris, accedens ad
Maritum, dixit, Se
nolle gerere hanc tam
duram Provinciam amplius;
quandoquidem ne Argus
quidem, Qui fuit totus
oculatus, posset custodire im-
pudicam Mulierem: Ad-
didit præterea, si sit necesse,
Se malle deferre
Saccum plenum Pulicibus in
Pratum quotidie integro
Anno, & Sacco soluto
pascere Eos inter Herbas,
& Vespere redu-
cere omnes Domum, quam
servare impudicam Mulie-
rem uno Die.

A Jealous Man had given
his Wife, Whom He had
found to live but a little chaste-
ly to a certain Friend to Whom
He could trust very much, to be
guarded, having promised much
Money, if He could observe Her
so diligently, that by no
Method She might violate the con-
jugal Tie. But He, when
He had experienced this
Charge too difficult
some Days, and had found
his Wit to be overcome by the Cun-
ning of the Woman, going to
the Husband, said, that He
was unwilling to bear this so
hard a Province longer;
seeing that not Argus
indeed, Who, was all
eyed, could be able to keep an un-
chaste Woman: He add-
ed moreover, if it was necessary,
that He had rather carry down
a Sack full of Fleas into
a Meadow daily for a whole
Year, and the Sack being loosed
to feed Them among the Grass,
and in the Evening to bring them
back all Home, than
to keep an unchaste Wo-
man one Day.

MOR.

Hæc Fabula indicat, nullos
Custodes esse ita diligentes,
Qui

MOR.

This Fable shows, that no
Guards are so diligent,
Who

Qui valeant custodire
impudicas Mulieres.

Who can be able to keep
unchaste Women.

FABLE CXXXV.

De Viro recusante Cly-
steres.

Of the Man refusing Cly-
sters.

QUIDAM Vir, Germanus
Natione, admodum diu
ægrotabat; ad curandum
quem plures Medici
acceſſerunt, (etenim Muscæ
convolant catervatim ad
Mel) Unus Quorum dicebat
inter Cætera, eſſe
Opus Clysteribus, ſi vel-
let convaleſcere; Quod
cum Vir audiret, inſuetus
Medicine hujusmodi, per-
citus Furore, jubet
Medicos ejici
Domo, dicent, Eos
eſſe infames, Qui, cum
Caput doleret, vellēt
mederi Podicem.

MOR.

Hæc Fabula indicat,
Omnia, quamvis ſalutaria,
videri & aſpera & obſu-
rata inſuetis & inexper-
tis.

A Certain Man, a German
by Nation, very
was ſick; to
Whom many Phyſicians
came, (for the
fly in Heaps
the Honey) One of Whom ſaid
among other Things, that there was
Need of Clysters, if He was
willing to grow well; Which
when the Man heard, unuſed
to a Medicine of this Kind, mo-
ved with Anger, He commanded
the Phyſicians to be caſt out
of the Houſe, ſaying, that They
were mad, Who, when
the Head grieved, were willing
to cure the Breech.

MOR.

This Fable ſhows,
that all Things, altho' healthful,
ſeem both rough and hurtful
to the unaccuſtomed and inex-
perienced.

FABLE CXXXVI.

De Asino ægrotante, &
Lupis visitantibus Eum.

Of the Ass being sick, and
the Wolves visiting Him.

A Sinus ægrotabat, &
Fama exiverat, Eum
moriturum citò; Igitur,
Lupi venissent ad
Eum, & peterent
Filio, quomodo ejus Pater
maleret, Ille respondit per
Simulam Ostii, meliùs,
quàm velletis.

THE Ass was sick, and
Fame had gone out, that He
would die quickly; Therefore,
when the Wolves had come to
see Him, and asked
of the Son, how his Father
did, He answered thro'
the Chink of the Door, better,
than Ye would have Him.

MOR.

Hæc Fabula indicat,
quod Multi fingunt ferre
Mortem Aliorum cum
Molestiâ, Quos tamen cupi-
unt interire celeriter.

MOR.

This Fable shows,
that Many feign to bear
the Death of Others with
Trouble, Whom yet They de-
sire to perish quickly.

FABLE CXXXVII.

De Nuce, Asino, &
Muliere.

Of the Nut-tree, the Ass, and
the Woman.

QUÆDAM Mulier interro-
gabat Nucem, nascen-
tem Viam secus, Quæ im-
petebatur Saxis a Populo
prætereunte, quare esset
ita amens, ut quò cade-
retur pluribus & majoribus
Verberibus, eò procrearet
plures & præstantiores
Fructus? Cui inquit
Ecce immemor Proverbii
dicen-

A Certain Woman ask-
ed a Nut-tree, grow-
ing by the Way-side, Which was bea-
ten with Stones by the People
passing by, why It was
so mad, that by how much It was
beaten with more and greater
Stripes, by so much it yielded
more and better
Fruits? To whom it said,
Art thou unmin'tful of the Proverb
K say.

*dicentis ita, Nux, Afinus,
& Mulier, sunt ligati
simili Lege. Hæc tria
faciunt Nil rectè, si verbera
cessant.*

*saying thus, A Nut-tree, an Af
and a Woman, are bound
by a like Law. These three
do Nothing rightly, if Blows
cease.*

MOR.
Hæc Fabula indicat,
Homines sæpe solere con-
fidere Se propriis
Jaculis.

MOR.
This Fable shows
that Men often are wont to
wound Themselves with their own
Darts.

FABLE CXXXVIII.

*De Afino, non inveniēte
Finem Laborum.*

*Of the Afs, not finding
an End of his Labours.*

ASINUSangebatur pluri-
mum hyberno tempore,
quod afficeretur nimio
Frigore, & haberet durum
Victum Palearum; quare
optabat vernam Temperiem,
& teneras Herbas. Sed
cùm Ver advenisset &
cogeretur à Domino,
Qui erat Figulus, deferre
Argillam in Aream, &
Lignum ad Fornacem, &
inde Lateres & Tegulas ad
diversa Loca; pertæsus
Veris, in Quo tolerabat
tot Labores, Sperabat
Æstatem, ut Dominus
impeditus Messis
pateretur Eum quiescere; Sed
nunc quoque, cùm compell-
leretur ferre Messes in
Aream, & inde Triticum
Domum, nec esset Locus
Qui

THE Afs was grieved very
much in winter Time,
that He was affected with too much
Cold, and had hard
Meat of Chaff; wherefore
He desired the Spring Season,
and the tender Grass. But
when Spring came, and
He was compelled by the Master,
Who was a Potter, to carry
Clay into the Yard, and
Wood to the Furnace, and
thence Bricks and Tiles, to
diverse Places; tired
of the Spring, in Which He bore
so many Labours, He hoped for
Summer, that the Master
being hindered by the Harvest
would suffer Him to rest; But
then also, when He was com-
pelled to bear the Corn into
the Barn, and thence the Wheat
Home. nor was there Space
for

quæti Sibi; saltem sperabat
autumnum fore Finem
laborum: Sed, cum ne
ne quoque cerneret Finem
laborum, cum quotidie
vinum, Poma, & Lignum
erant portanda, rursus
regitabat Nivem &
Glaciem Hyemis, ut tunc
saltem aliqua Requies con-
sideretur Sibi à tantis
Laboribus.

for Rest for Him; at least He hoped
that Autumn would be the End
of his Labours: But, when not
then also He perceived an End
of Evils, seeing that daily
Wine, Apples, and Wood
were to be carried, again
He longed for the Snow and
Ice of Winter, that then
at least some Rest might be
granted to Him from so great
Labours.

MOR.

Hæc Fabula indicat,
esse nulla Tempora præsen-
tis Vitæ, Quæ non sunt sub-
jecta perpetuis Laboribus.

MOR.

This Fable shows,
that there are no Times of the pre-
sent Life, Which are not sub-
ject to perpetual Labours.

F A B L E CXXXIX.

De Mure, Qui volebat
contrahere Amicitiam cum
Fele.

Of the Mouse, Who was willing
to contract a Friendship with
the Cat.

COMplures Mures, com-
morantes in Cavo
Parietis, contemplabantur
Felem, Quæ incumberebat in
Tabulato, Capite
demisso, & tristi Vultu.
Tunc Unus ex Iis inquit, Hoc
Animal videtur admodum
benignum, & mite;
etenim præfert quandam
Sanctimoniam ipso Vultu;
volo alloqui Ipsam,
&nectere indissolubilem
Amicitiam cum Eâ; Quæ
cùm dixisset, & accessis-
set

MANY Mice, dwell-
ing in the Hollow
of a Wall, espied
a Cat, Who lay on
the boarded Floor, with her Head
hung down, and a sad Countenance.
Then One of Them said, This
Animal seems very
kind and mild;
for She shows a certain
Sanctity in Her very Countenance;
I am willing to speak to Her,
and to knit an indissoluble
Friendship with Her; Which Things
when He had said, and had ap-
proached

*set propius, erat captus,
& dilaceratus à Fele.
Tunc Cæteri, videntes Hoc,
aiebant Secum, profecto
non est credendum temerè
Vultui.*

*proached nearer, He was taken
and torn to pieces by the Cat.
Then the Rest, seeing This,
said with Themselves, truly
it is not to be trusted rashly
to the Countenance.*

MOR.

*Hæc Fabula innuit,
Homines non esse judicandos
è Vultu, sed ex Operibus;
cum atroces Lupi sæpe
delitescant sub ovinâ Pelle.*

MOR.

*This Fable hints
that Men are not to be judged
by the Countenance, but by Works;
seeing that fierce Wolves often
lie hid under a Sheep's Skin.*

FABLE CXL.

*De Asino, Qui surviebat
ingrato Hero.*

*Of the Ass, Who served
an ungrateful Master.*

A Sinus Qui serviverat
ingrato Hero multos
annos inoffenso Pede,
semel, ut fit, dum esset
pressus gravi Sarcinâ. &
incederet salebrosâ Viâ,
recidebat sub Onere. Tum
implacabilis Dominus com-
pellebat Eum surgere multis
Verberibus, nuncupans
ignavum & pigrum Animal.
At miser Asinus dicebat
Secum, inter hæc Verbera,
Infelix Ego, Qui fortitus sum
tam ingratum Herum! Nam
quamvis serviverim Ei multo
Tempore sine Offensâ, tamen
non compensat hoc unum
Delictum mejs tot pristinis
Beneficijs.

THE Ass, Who had served
an ungrateful Master many
Years with an inoffensive Foot,
once, as it happens, whilst He was
pressed with a heavy Load, and
went in an uneven Way,
fell under the Burden. Then
the implacable Master com-
pelled Him to rise with many
Blows, calling Him
an idle and dull Animal.
But the miserable Ass said
with Himself, among these Stripes,
Unhappy I, Who have got
so ungrateful a Master! For
altho' I have served Him a long
Time without Offence, yet
He does not weigh this one
Fault with my so many former
Benefits,

MOR.

MOR.

MOR.

*Hæc Fabula conficta est
Eos, Qui immemores
Beneficiorum collatorum
ibi, prosequuntur etiam
animam Offensam sui Be-
nefactoris in Se atroci
penâ.*

*This Fable was feigned
against Those, Who unmindful
of Benefits conferred
on Themselves, prosecute even
the least Offence of their Be-
nefactor on Him with a cruel
Punishment.*

F A B L E CXLI.

*De Lupo, suadente Hif-
trici, ut deponeret
sua Tela.*

*Of the Wolf, persuading the Por-
cupine, that She would lay down
her Darts.*

LUpus esuriens inten-
derat Animum in Hif-
tricem, Quam tamen non au-
debat invadere, quia erat
munita undique Sagittis.
Autem Astutiâ excogitatâ
perdendi Eam, cæpit sua-
dere Illi, ne porta-
ret tantum Onus Telorum
Tergo Tempore Pacis,
quandoquidem Sagittarii non
portarent Aliquid, nisi cum
Tempus Prælii instaret:
Cui Histrix inquit,
Est credendum semper esse
Tempus præliandi adversus
Lupum.

THE Wolf hungering had
bent his Mind upon the Por-
cupine, Which nevertheless He dar-
ed not to attack, because She was
fortified every-where with Darts.
But a Cunning being thought on
of destroying Her, He began to per-
suade Her, that She would not
carry so great a Burden of Darts
on her Back in a Time of Peace,
seeing that the Archers did not
carry Any Thing, unless when
the Time of Battle approached:
To whom the Porcupine said,
It is to be believed always to be
a Time of fighting against
a Wolf.

MOR.

MOR.

*Hæc Fabula innuit,
sapientem Virum oportere
semper esse munitum
adversus Fraudes Inimico-
rum & Hostium.*

*This Fable hints,
that a wise Man ought
always to be fortified
against Deceits of Ene-
mies and Foes.*

FABLE CXLII.

De MURE liberante
MILVUM.

Of the MOUSE freeing
the KITE.

MUS, *conspicatus*
Milvum *implicatum*
Laqueo *Aucupis*, misertus est
Avis, quamvis *Inimicæ* Sibi;
Vinculisque abrosis
Dentibus, fecit *Viam*
Sibi *evolandî*. Milvus,
immemor tanti *Beneficii*,
ubi vidit Se *solutum*,
corripiens *Murem* suspican-
tem Nil tale, *laceravit*
Unguibus & Rostro.

MOR.

Hæc Fabula indicat,
malignos Viros solere repen-
dere Gratias hujus Modi
suis Benefactoribus.

THE Mouse, having espied
the Kite entangled
in the Snare of the Fowler, pitied
the Bird, altho' an Enemy to Her;
and the Bands being gnawed
with her Teeth, She made a Way
for Her of flying out. The Kite,
unmindful of so great Benefit
when He saw Himself loose,
seizing the Mouse, suspect-
ing no such Thing, tore Her
with her Claws and Bill.

MOR.

This Fable shows
that wicked Men are wont to re-
pay Thanks of this Kind
to their Benefactors.

FABLE CXLIII.

De Cochleâ petente à Jove
ut posset ferre
suam Domum Secum.

Of the Snail desiring of Jupiter
that She might be able to bear
Her House with Her.

CUM Jupiter, ab Ex-
ordio Mundi,
elargiretur singulis Anima-
libus Munera, Quæ peti-
issent, Cochleâ petiit
ab Eo, ut posset
circumferre suam Domum.
Interrogata à Jove, quare
exposceret tale Munus ab
Eo,

WHEN Jupiter, from the Be-
ginning of the World
bestowed on all Ani-
mal's the Gifts, Which They
had desired, the Snail desired
of Him that She might be able
to bear about her House.
Being asked by Jupiter, why
She demanded such a Gift from
Him,

o, Quod futurum erat
rave, & moleſtum illi,
quit, malo ferre tam
rave Onus perpetuò, quàm
on poſſe vitare malum
icinum, cùm Mihi libuerit.

Him, Which would be
heavy, and troubleſome to Her,
She ſaid, I had rather bear ſo
heavy a Burden perpetually, than
not to be able to avoid a bad
Neighbour, when I liſt.

MOR.

Hæc Fabula indicat,
nitentem Malorum
giendam omni Incom-
modo.

MOR.

This Fable ſhows,
that the Neighbourhood of bad Men
is to be avoided with every Diſ-
advantage.

F A B L E CXLIV.

De HERINACEO ejiciente
VIPERAM Hoſpitẽ.

Of the HEDGE-HOG caſting out
the VIPER Her Hoſt,

HERinaceus, præſentiens
Hyemem adventare,
ogavit Viperam, ut conce-
deret Locum Sibi in ſua
Cavernâ adverſus Vim
Frigeris; Quod cùm Illa
reciſſet, Herinaceus, pervolv-
ens Se huc atque illuc,
pungebat Viperam Acu-
mine Spinarum, & torquebat
vehementer; Illa videns Se
male tractatam quando
conſcepit Herinaceum Hoſpi-
tio, orabat Eum blandis
Verbis, ut exiret,
cùm Locus eſſet nimis
anguſtus duobus. Cui
Herinaceus inquit, Ex-
eat, Qui nequit manere
hic; quare Vipera ſen-
tiens, non eſſe Locum
Sibi

THE Hedge-Hog, perceiv-
ing the Winter to approach,
asked the Viper, that She would
grant a Place to Him in her
Cavern againſt the Extremity
of the Cold; Which when She
had done, the Hedge-Hog, rol-
ling Himſelf liether and thither,
pricked the Viper with the Sharp-
neſs of his Darts, and tormented Her
vehemently; She ſeeing Herſelf
ill treated, when
She took the Hedge-Hog Gueſt-
wife, intreated Him with fair
Words, that He would go out,
ſeeing that the Place was too
narrow for Both. To whom
the Hedge-Hog ſaid, Let Him
go out, Who cannot abide
here; wherefore the Viper per-
ceiv-
ing, there was not a Place
for

Sibi ibi, cessit illinc for Her there, departed thence
ex Hospitio. out of her Lodging.

MOR.

Hæc Fabula indicat, Eos,
non esse admittendos in Con-
sortium, Qui possunt ejicere
Nos.

MOR.

This Fable shows, that They
are not to be admitted into Fel-
lowship, Who are able to cast out
Us.

FABLE CXV.

De quodam Agricolâ &
Poëtâ.

Of a certain Husbandman and
a Poet.

QUIDAM Agricola acce-
dens ad Poëtam, cujus
Agros colebat, cum offen-
disset Eum solum inter Libros,
interrogabat Eum, quo
Paso posset vivere ita solus?
Cui Ille inquit, Tantum
cœpi esse solus, postquam
advenisti huc.

MOR.

Hæc Fabula indicat,
eruditos Viros, Qui conti-
nuò stipantur Turbâ
doctissimorum Virorum
tunc esse solos, cum fuerint
inter illiteratos Homines.

A Certain Husbandman com-
ing to a Poet, whose
Fields He ploughed, when He had
found Him alone among his Books,
asked Him, by what
Means He was able to live so alone?
To whom He said, I only
began to be alone, since
You came hither.

MOR.

This Fable shows,
that learned Men, Who conti-
nually are thronged with a Crowd
of the most learned Men,
then are alone, when they are
amongst illiterate Fellows.



FABLE CXLVI.

De Lupo, induto Pelle
Ovis, Qui devorabat
Gregem.

Of the Wolf, clothed with the Skin
of the Sheep, Who devoured
the Flock.

L Upus, indutus Pelle
Ovis, immiscuit Se
Gregi Ovium, &
quotidie occidebat Aliquam
ex Eis; Quod cum Pa-
stor animadvertisset, suspen-
dit Illum in altissimâ
Arbore. Autem ceteris
Pastoribus interrogantibus,
cur suspendisset Ovem,
aiebat; Quiden Pellis est
Ovis, ut videtis; autem
Opera erant Lupi.

A Wolf, clothed with the Skin
of a Sheep, mixed Himself
with a Flock of Sheep, and
daily slew some One
of Them: Which when the Shep-
herd had observed, He hang-
ed Him on a very high
Tree. But the other
Shepherds asking,
why He had hung the Sheep,
He said, Indeed the Skin is
a Sheep's, as You see; but
the Works were a Wolf's.

MOR.

Hæc Fabula indicat,
Homines non esse judican-
dos ex Habitu, sed ex
Operibus; quoniam Multi
faciunt lupina Opera sub
Vestimentis Ovium.

MOR.

This Fable shows,
that Men are not to be judg-
ed by Habit, but by
Works; because Many
do Wolves Works under
the Clothings of Sheep.

FABLE CXLVII.

De CANE occidente OVES
sui DOMINI.

Of the DOG killing the SHEEP
of his MASTER.

Quidam Pastor dederat
suas Oves Cani custo-
diendas, pascens Illum
optimis Cibis. At Ille sæpe
occidebat aliquam Ovem;
Quod cum Pastor animad-
vertisset,

A Certain Shepherd had given
his Sheep to his Dog to be
kept, feeding Him
with the best Meats. But He often
killed some one Sheep;
Which when the Shepherd had ob-
served,

vertisset, *capiens Canem, volebat occidere Eum. Cui Canis inquit, quare cupis perdere Me? Sum unus ex tuis domesticis; potius interfice Lupum, Qui continuò infidiatur tuo Ovili. Imò, inquit Pastor, puto Te magis dignum Morte, quàm Lupum: Etenim Ille profitetur Se meum Hostem palam, verò Tu, sub Specie Amicitiae, quotidie imminuis meum Gregem.*

MOR.

Hæc Fabula indicat, Eos esse puniendos longè magis, Qui lædunt Nos sub Specie Amicitiae, quàm Qui profitentur Se nostros Inimicos palam.

served, *taking the Dog. He was willing to kill Him. To whom the Dog said, Wherefore dost Thou desire to destroy Me? I am one of thy Domestic; rather slay the Wolf, Who continually lays wait for Your Sheepfold. Nay, says the Shepherd, I think You more worthy of Death, than the Wolf: For He professes Himself my Enemy openly; but Thou, under the Show of Friendship, daily diminishest my Flock.*

MOR.

This Fable shows, that They are to be punished by far more, Who hurt Us under a Pretence of Friendship, than They Who profess Themselves our Enemies openly.

FABLE CXLVIII.

De ARIETE pugnante, cum TAURO.

Of the RAM fighting with the BULL.

ERAT quidam Aries *inter Oves, Qui habebat tam firmum Caput & Cornua, ut statim & facile superaret ceteros Arietes; quare cùm inveniret nullum Arietem ampliùs, Qui auderet obistere Sibi occursanti, elatus crebris Victoriis, ausus est provocare Taurum ad Pugnam; sed primo Congressu,*

cùm

THERE was a certain Ram *among the Sheep, Who had so firm a Head and Horns, that presently and easily He overcame the other Rams; wherefore when He found no Ram more, Who dared to withstand Him running against Him, puffed up with frequent Victories, He dared to provoke a Bull to Battle; but at the first Onset,*

cùm

arietavisset in
frontem Tauri, est reper-
tus tam atroci Ictu,
ut ferè moriens, diceret
Ecce, Stultus Ego!
Quid egi? Cur ausus sum
provocare tam potentem Ad-
versarium, Cui Natura
paravit Me imparem?

when He had butted against
the Forehead of the Bull, He was
struck back with so cruel a Blow
that almost dying, He said
these Words, Fool that I am!
what have I done? Why dared I
to provoke so powerful an Ad-
versary, to Whom Nature
hath created Me unequal?

MOR.

Hæc Fabula indicat, non
esse certandum cum poten-
tioribus.

MOR.

This Fable shows, that it
is not to be strove with the more
powerful.

F A B L E CXLIX.

De AQUILA rapiente Filios
CUNICULI.

Of the EAGLE snatching the Young
of the CONEY.

AQUILA, nidulata in
altissimâ Arbore, ra-
puerat Filios Cuniculi,
Qui pascebatur non longè
illinc, in Prædam suorum
Pullorum; Quam Cuni-
culus orabat blandis Verbis,
ut dignaretur restituere
suos Filios 'Sibi; At Illa,
arbitrans Eum esse pusillum
& terrestre Animal,
dilacerabat Eos Unguibus,
Quos apponebat suis Pullis
epulandos in Conspectu
Matris: Tunc Cuniculus,
commotus Morte suorum
Filiorum, haud permisit
hanc Injuriam abire impu-
nitam; etenim effodit
Arborem radicitus, Quæ
susti-

THE Eagle, having built a Nest in
a very high Tree, had snatch-
ed away the Young of the Coney,
Who was fed not far
from thence, for the Prey of her
Young; Whom the Co-
ney besought with fair Words,
that She would vouchsafe to restore
her Young to Her; But She,
supposing Him to be a little
and earthly Animal,
tore Them with her Talons,
Which She put to her Young
to eat in the Sight
of the Dam: Then the Coney,
moved at the Death of her
Young, permitted not
this Injury to go unpunish-
ed; for She dug up
the Tree by the Roots, Which
sustain-

subinebat Nidum, Quæ
 procidens levi Impulsu
 Ventorum, dejecit
 Pullos Aquilæ adhuc implu-
 mes in Humum, Qui
 depasti à Feris præ-
 buerunt Solatium Doloris
 Cuniculo,

sustained the Nest, which
 falling with a light Blow
 of the Winds, threw down
 the Young of the Eagle as yet un-
 fledged upon the Ground, Who
 being eat up by the wild Beasts
 afforded Comfort of Grief
 to the Coney.

MOR.

Hæc Fabula indicat, Ne-
 minem fretum suâ Potentiâ
 debere despicere imbecilliores,
 cum aliquando infirmiores
 ulciscantur Injurias poten-
 tiorum.

MOR.

This Fable shows, that
 Man relying on his Power
 ought to despise the Weaker
 seeing that sometimes the Weaker
 revenge the Injuries of the more
 powerful.

FABLE CL.

De LUPO, Pisce Fluvii,
 affectantè Regnum
 Maris.

Of the PIKE, a Fish of the River,
 affecting the Dominion
 of the Sea.

ERAT Lupus, in quo-
 dam Amne, Qui ex-
 cedebat cæteros Pisces
 ejusdem Fluminis in Pul-
 chritudine, Magnitudine, ac
 Robore; unde Omnes admi-
 rabantur, & afficiebant
 Eum maximo Honore;
 quare elatus Superbiâ
 cæpit appetere majorem
 Principatum. Igitur Am-
 ne relicto, in Quo regna-
 verat multos Annos, ingres-
 setur est Mare, ut vendi-
 caret Regnum Ejus Si-
 bi; sed offendens Delphi-
 num miræ Magnitudinis,
 Qui

THERE was a Pike, in a cer-
 tain River, Who ex-
 ceeded the other Fishes
 of the same River in Fair-
 ness, Greatness, and
 Strength; whence All admir-
 ed, and affected
 Him with the greatest Honour;
 wherefore puffed up with Pride
 He began to desire greater
 Command. Therefore the Ri-
 ver being left, in Which He had
 reigned many Years, He entered
 into the Sea, that he might chal-
 lenge the Dominion of It to Him-
 self; but finding a Dol-
 phin of a wonderful Greatness,
 Who

qui regnabat in Illo, est
infectabatur ab Illo, ut au-
giens vix ingrederetur
fluvium Amnis, unde
non est exire non amplius.

Who reigned in It, He was
so pursued by Him, that flying
away scarce could He enter into
the Mouth of the River, whence
He durst to go out no more.

MOR.

Hæc Fabula admonet Nos,
ut contenti nostris Rebus,
non appetamus, Quæ sunt
per se majora nostris Viribus.

MOR.

This Fable admonishes Us,
that content with our own Things,
We do not desire, What are
by far greater than our Strength.

FABLE CLI.

De OVE convivante
PASTORI.

Of the SHEEP railing on
the SHEPHERD.

Ovis convitiabatur Pa-
stori, quod non con-
tenter Lacte, Quod mul-
cebat ab Eâ in suum Usus,
& Usus Filiorum,
super denudaret Illam
vellere. Tunc Pastor
iratus trahebat ejus Filium
ad Mortem. Ovis inquit,
Quia pejus potes facere
Mibi? Pastor inquit, ut
occidam Te, & projiciam
devorandam Lupis &
Canibus. Ovis siluit,
formidans adhuc majora
Mala.

A Sheep railed on a Shep-
herd, that not con-
tent with the Milk, Which He
milked from Her for his own Use,
and the Use of his Children,
moreover He stripped Her
of the Fleece. Then the Shepherd
angry dragged her Young one
to Death. The Sheep says,
What worse are You able to do
to Me? The Shepherd says, that
I may kill Thee, and throw Thee out
to be devoured by the Wolves and
Dogs. The Sheep held her Peace,
fearing yet greater
Evils.

MOR.

Hæc Fabula indicat,
Homines non debere exan-
descere in Deum, si permittat
Divitias & Filios auferri
Ipsis, cum possit
inferre etiam majora Sup-
plicia

MOR.

This Fable shows,
that Men ought not to grow
warm against God, if He permitteth
Riches and Children to be taken
from Them, when He is able
to bring even greater Punish-
ments

plicia *Ipsis & viventibus* ments upon Them both living
& mortuis. and dead.

FABLE CLII.

De Aurigâ & Rotâ
Currûs stridente.

Of the Waggoner and the Wheel
of the Waggon creaking.

Auriga interrogabat
Currum, quare
Rotâ, Quæ erat deterior,
strideret, cùm cæteri non
facerent idem? Cui
Currus inquit, Ægroti
semper consueverunt esse
morosi & queruli.

THE Waggoner asked
the Waggon, wherefore
the Wheel, Which was worse
creaked, when the rest did
not do the same? To whom
the Waggon said, The Sick
always have used to be
morose and complaining.

MOR.

Hæc Fabula indicat, Mala
semper solere impellere
Homines ad Querimoniam.

MOR.

This Fable shows, that Evil
always are wont to drive
Men to Complaint.

FABLE CLIII.

De Viro volente experiri
Amicos.

Of the Man willing to try
his Friends.

Quidam Vir admodum
dives & liberalis,
habebat magnam Copiam
Amicorum. Quos sæpe invi-
tabat ad Cœnam, ad Quem
accedebant libentissimè.
Autem volens experiri, an
essent fideles Sibi
in Laboribus & Periculis,
convocavit Eos omnes, di-
cens, Inimicos esse obortos
Sibi,

A Certain Man very
rich and liberal,
had a great Abundance
of Friends, Whom often He in-
vited to Supper, to Whom
They went most willingly.
But willing to try, whether
They would be faithful to Him
in Labours and Dangers,
He called together Them all, say-
ing, that Enemies were risen up
against Him,

Tibi, Quos statuit
 occidere; quare Armis cor-
 ceptis irent Secum,
 ut ulciscerentur Injuriis
 illatas Sibi: Tum Omnes
 ceperunt excusare Se,
 præter Duos. Igitur cæteris
 repudiatis, habuit tantum
 illos Duos in Numero
 Amicorum.

against Him, Whom He resolved
 to kill; wherefore Arms being
 taken up they should go with Him,
 that They might revenge the Injuries
 offered to Him: Then All
 began to excuse Themselves,
 except Two. Therefore the rest
 being rejected, He held only
 Those Two in the Number
 of Friends.

MOR.

Hæc Fabula indicat, ad-
 versam Fortunam esse
 optimum Experimentum
 Amicitia.

MOR.

This Fable shows, that ad-
 verse Fortune is
 the best Experiment
 of Friendship.

F A B L E CLIV.

De Vulpe laudante Carnem
 Leporis Cani.

Of the Fox praising the Flesh
 of the Hare to the Dog.

CUM Vulpes fugeretur
 à Cane, & jamjam
 esset capienda, nec
 cognosceret ullam aliam
 Viam evadendi, inquit, O
 Canis, quid cupis perde-
 re Me, cujus Caro non po-
 test esse ulli Usui Tibi?
 cope potiùs illum Leporem;
 etenim Lepus aderat propè
 ejus carnem Mortales dicunt
 esse suavissimam. Igitur
 Canis, motus Consilio
 Vulpis, Vulpe omisâ,
 insecutus est Leporem; Quem
 tamen non potuit capere ob
 ejus incredibilem Veloci-
 tatem. Post paucos Dies
 Lepus

WHEN the Fox was put to flight
 by the Dog, and just now
 was to be caught, nor
 knew any other
 Way of escaping, He said, O
 Dog, why dost Thou desire to de-
 stroy Me, whose Flesh can-
 not be of any Use to Thee?
 take rather that Hare;
 for the Hare was nigh,
 whose Flesh Men say
 is most sweet. Therefore
 the Dog, moved with the Counsel
 of the Fox, the Fox being let alone,
 pursued the Hare; Which
 yet He could not take for
 her incredible Swift-
 ness. After a few Days
 the Hare

Lepus conveniens *Vulpem* the Hare meeting the
accusabat *Eam* vehement- accused Her vehement-
ter, etenim audiêrat, *ejus* ly, for He had heard
Verba, quod demonstrâset Words, because She had shew
Se *Canis*. Cui Him to the Dog. To
Vulpes inquit, Lepus, quid the Fox said, O Hare, and
accusas *Me, cum* laudavi do You accuse Me, when I have
Te tantopere? Quid praised Thee so greatly? What
diceret, si vituperâsem would You say, if I had disgraced
Te? You?

MOR.

Hæc Fabula indicat,
Homines machinari *Perni-*
ciem *Aliis* sub *Specie*
Laudationis.

MOR.

This Fable shows
that Men contrive Deception
for Others under the Pretence
of Commendation.

FABLE CXXV.

De Lepore petente Callidi-
tatem, & Vulpe Celeriti-
tatem à Jove.

Of the Hare asking Crafti-
ness, and the Fox Swiftness
from Jupiter.

Lepus & Vulpes petebant à Jove; Hæc, ut adjungeret Celeritatem suæ Calliditati; Ille, ut adjungeret Calliditatem suæ Celeritati: Quibus Jupiter ita respondit, elargiti sumus Munera singulis Animantibus ab Origine Mundi è nostro liberalissimo Sinu; sed dedisse Omnia Uni fuisset Injuria Aliorum.

THE Hare and the Fox begged of Jupiter; This, that He would join Swiftness to her Craftiness; That, that He would join Craftiness to his Swiftness: To whom Jupiter thus answered, We have bestowed Gifts to all living Creatures from the Beginning of the World out of our most liberal Bosom; but to have given All to One would have been the Injury of Others.

MOR.

Hæc Fabula indicat,
Deum esse largitum sua
Munera

MOR.

This Fable shows,
that God has given his
Gifts

Munera ita æquali Lance,
 Quisque debeat esse con-
 tentus suâ Sorte.

Gifts with so equal a Balance,
 that Every One ought to be con-
 tent with his own Lot.

F A B L E CLVI.

De Equo inculto, sed
 veloci, & cæteris irri-
 dentibus Eum.

Of the Horse ugly, but
 swift, and the rest mock-
 ing Him.

COMplures Equi fuerant
 adducti ad Circenses
 Ludos, ornati pulcherri-
 mis Phaleris, præter Unum,
 Quem cæteri irridebant, ut
 incultum, & ineptum ad
 tale Certamen; nec opina-
 bantur, futurum unquam
 Victorem. Sed ubi Tempus
 currendi advenit, & Sig-
 no Tubæ dato,
 cuncti exsilire è Carcere,
 tum demum innotuit, quando
 Hic paulò antè irrisus, su-
 peraret cæteros Velocitate;
 etenim omnibus aliis relic-
 tis post Se longo Intervallo
 affecutus est Palman.

MANY Horses were
 brought to the Circensian
 Games, adorned with most beauti-
 ful Trappings. except One,
 Whom the rest laughed at, as
 ugly, and unfit for
 such an Engagement; nor did They
 think, that He would be ever
 Victor. But when the Time
 of running approached, and the Sig-
 nal of the Trumpet being given,
 all leaped from the Goal,
 then at last it appeared, by how much
 This a little before derided, ex-
 celled the rest in Swiftnefs;
 for all the others being
 left behind Him at a long Distance
 He gained the Victory.

MOR.

Fabula significat, Homines
 non judicandos ex Habitu,
 sed ex Virtute.

MOR.

The Fable signifies, that Men
 are not to be judged by Habit,
 but by Virtue.

FABLE CLVI.

*De Rustico admissō ad
Jurisconsultum per Vocem
Hædi.*

*Of the Countryman admitted
the Lawyer by the Voice
of the Kid.*

QUIDAM Rusticus, im-
plicitus gravi Lite,
accessit ad quendam Juris-
consultum, ut, Eo Patrono,
explicaret Se. At
Ille impeditus aliis Nego-
tiis jubet renunciari,
Se nunc non posse vaca-
re Illi, quare
abiret rediturus
aliās. Rusticus,
Qui fidebat Ei plurimum,
ut veteri & fido Amico,
nunquam admittebatur.
Tandem deferens Hædum
atque lastantem, &
pinguem Secum, stabat ante
Fores Jurisperiti, &
vellicans Hædum, coëgit
illum balare. Janitor,
Qui solebat admittere Eos,
Qui portarent Dona ex
Præcepto Heri,
Voce Hædi auditâ,
illico aperiens Januam,
jubet Hominem introire.
Tunc Rusticus, conver-
sus ad Hædum, inquit, mi
Hædule, ago Gratias Tibi,
Quæ effecisti has Fores tam
faciles Mihi.

MOR.

*Fabula indicat, nullas
Res esse tam duras & diffi-
ciles,*

A Certain Countryman, en-
tangled in a heavy Lawsuit,
went to a certain Law-
yer, that, He being Patron
He might unfold Himself. But
He hindered with other Af-
fairs orders Him to be told
that He now was not able to be at
Leisure for Him, wherefore
He should go away to return
another Time. The Countryman
Who trusted to Him very much
as an old and faithful Friend,
never was admitted.
At length bringing a Kid
as yet sucking, and
fat with Him, He stood before
the Doors of the Lawyer, and
plucking the Kid, forced
Him to bleat. The Porter
Who was wont to admit Those
Who brought Gifts by
the Command of his Master,
the Voice of the Kid being heard,
presently opening the Gate,
orders the Man to enter.
Then the Countryman, having
turned to the Kid, said, my
little Kid, I give Thanks to Thee
Who hast made these Doors
easy to me.

MOR.

*The Fable shows,
no Things are so hard and*

Gifts, *Quas* Manera non cult, *Which* Gifts do not
perviunt. open.

FABLE CLVIII.

*De Senex deiciente
Saxis Juvenem
diripientem Poma Sibi.*

*Of the old Man driving down
with Stones the young Man
stealing Apples from Him.*

QUIDAM Senex orabat
Juvenem diripientem
Poma Sibi blandis Verbis,
ut descenderet ex
Arbore, nec vellet auferre
suas Res; sed cum funde-
ret Verba incassum, Juvene
contemnente Ejus Ætatem
& Verba, inquit, audio,
non posse aliquam Virtutem non
tantum in Verbis, verum
etiam in Herbis, igitur cœpit
vellere Gramen. & jacere in
illud; Quod Juvenis
conspicatus ridebat vehe-
menter, & arbitrabatur
Senem delirare, Qui cre-
deret Se posse depel-
lere Eum ex Arbore. Tunc
Senex, cupiens experiri
Omnia, inquit, quando Verba
& Herbæ valent Nil
adversus Raptorem mearum
Rerum, agam Eum
Lapidibus, in Quibus quoq;
dicunt esse Virtutem, &
jaciens Lapides, Quibus
impleverat Gremium, coëgit
illum descendere, & abire.

A Certain old Man besought
a young Man stealing
Apples from Him with fair Words,
that He would descend out of
the Tree, nor would take away
his Things; but when He poured
out Words in vain, the young Man
despising his Age
and Words, He said, I hear,
that there is some Virtue not
only in Words, but
also in Herbs, therefore He began
to pull the Grass, and to throw it at
Him; Which the young Man
having seen laughed vehe-
mently, and thought
the old Man to doat, Who be-
lieved, that He was able to drive
down Him out of the Tree. Then
the old Man, desiring to try
all Things, said, when Words
and Herbs avail Nothing
against the Stealer of my
Things, I will drive Him
with Stones, in Which also
They say that there is Virtue, and
throwing Stones, with which
He had filled his lap, he forced
Him to descend, and to go away.

MOR.
Hæc Fabula indicat,
Omnia tentanda
Sapienti, priusquam
confugiat ad Auxilium
Armorum.

MOR.
This Fable show
that all Things are to be tried
by a wise Man, before the
He fieth to the Ha
of Arms.

FABLE CLIX.

De Lusiniâ pollicente
Accipitri Cantum pro
suâ Vitâ.

Of the Nightingale promising
to the Hawk a Song for her
Life.

LUSINIÂ comprehensâ à famelico Accipitre, cum intelligeret, Se fore devorandam ab Eo, rogabat Eum blandè, ut dimitteret Se, pollicita, Sese relaturam ingentem Mercedem pro tanto Beneficio. Autem cum Accipiter rogaret, Quid Gratiæ posset referre Sibi; inquit, demulcebo tuas Aures dulcibus Cantibus. Accipiter respondit, malo, demulceas meum Ventrem; possum vivere sine tuis Cantibus, sed non sine Cibo.

MOR.
Hæc Fabula docet, utilia anteponenda jucundis.

THE Nightingale being caught by a hungry Hawk, when She understood, that She should be devoured by Him, asked Him fairly, that He would dismiss Her, having promised, that She would return a vast Reward for so great a Benefit. But when the Hawk asked, What Favour She was able to return to Him; She said, I will soften thy Ears with sweet Songs. The Hawk answered, I had rather, thou shouldst soften my Belly; I am able to live without thy Songs, but not without Meat.

MOR.
This Fable teacheth, that profitable Things are to be preferred to pleasant.

FABLE CLX.

De Leone eligente Porcum Of the Lion chusing the Hog.
Socium Sibi. a Companion for Himself.

LEO, cum vellet
adsciscere Socios Sili,
& multa Animalia optarent
adungere Sese Illi, &
exposcerent Id Votis, &
Precibus, cæteris spretis,
voluit inire
Societatem solùm cum Porco.
Autem rogatus Causam,
respondit, quia hoc Ani-
mal est adeò fidum, ut nun-
quam relinqueret suos Amicos
& Socios in ullo quântumvis
magno Discrimine.

MOR.

Hæc Fabula docet,
Amicitiam Eorum appeten-
dam, Qui Tempore Adver-
sitatis non referunt Pedem
à præstando Auxilio.

THE Lion, when He would
get Companions to Himself
and many Animals wished
to join Themselves to Him, and
required It with Vows and
Prayers, the others being despised
He was willing to enter into
Society only with the Hog.
But being asked the Cause,
He answered, because this Ani-
mal is so faithful, that He ne-
ver would leave his Friends
and Companions in any altho'
great Danger.

MOR.

This Fable teaches,
that the Friendship of those is to be
desired, Who in the Time of Ad-
versity do not draw back a Foot
from affording Assistance.

FABLE CLX.

De Culice petente Cibum & Of the Gnat asking Meat and
Hospitium ab Ape. Lodging of the Bee.

CUM Culex hyberno
Tempore conjiceret, Se
peritulum Frigore &
Fame, accessit ad Alvearia
Apum petens Cibum &
Hospitium ab Eis; Quæ
si fuisset consecutus ab Eis
pro-

WHEN the Gnat in the Winter
Time conjectured, that He
should perish with Cold and
Hunger, He went to the Hives
of the Bees asking Meat and
Lodging from Them; Which
if He should obtain from Them
He pro-

promittebat, *Se edocturum Filios, Eorum Artem Musicæ. Tunc Quædam Apis respondit; At Ego mallet, quodd mei Liberi ediscant meam Artem, Quæ poterit eximere Eos à Periculo Famis & Frigoris.*

He promised, *that He would teach the Children of Them the Art of Musick. Then a certain Bee answered; But had rather, that my Children should learn my Art, Which will be able to exempt Them from the Danger of Hunger and Cold.*

MOR.

Hæc Fabula admonet nos, ut erudiamus nostros Liberos his Artibus, Quæ valent vindicare Eos ab Inopia.

MOR.

This Fable admonishes Us, that We instruct our Children in those Arts, Which are able to defend Them from Want.

FABLE CLXII.

De Asino, Tubicine, & Lepore, Tabellario.

Of the Ass, the Trumpeter, and the Hare, the Letter-Carrier.

LEO, *Rex Quadrupedum, pugnaturus adversus Volucres, instruebat suas Acies: Autem interrogatus ab Urso, Quid Inertia Asini, aut Timiditas Leporis conferret Victoriam Ei, Quos cernebat adesse ibi inter Cæteros, respondit, Asinus, Clangore suæ Tubæ, concitabit Milites ad Pugnam; verò Lepus fungetur Officio Tabellarii ob Celeritatem Pedum.*

THE Lion, *the King of the four footed Beasts, about to fight against the Birds, disposed his Troops: But being asked by the Bear, How the Sluggishness of the Ass, or the Fearfulness of the Hare would bring Victory to Him, whom He saw to be present there amongst the rest, He answered, the Ass with the Sound of his Trumpet, will rouse the Soldiers to the Fight; but the Hare will perform the Office of a Letter-Bearer thro' the Swiftmess of his Feet.*

MOR.

Fabula significat, Neminem esse adeo contemptibilem, Qui

MOR.

The Fable signifies, that no One is so contemptible, Who

qui non possit prodesse Nobis
in aliquâ Re.

Who can not be profitable to Us
in some Thing.

FABLE CLXIII.

De Accipitribus Inimicis
inter Se Quos
Columbæ composuerunt.

Of the Hawks Enemies
among Themselves, Whom
the Doves reconciled.

Accipitres Inimici inter
Se decertabant quotidie,
& occupati suis Invidiis
minimè infestabant alias
Aves. Columbæ dolentes,
Legatis missis composuere
Eos: Sed Illi, ubi sunt
effecti Amici inter Se,
non desinebant vexare &
occidere cæteras imbecilliores
Aves, & maximè Columbas.
Tum Columbæ dicebant,
quandò erat Discordia
Accipitrum melior Nobis,
quàm Concordia.

THE Hawks Enemies among
Themselves contended daily,
and busied with their own Enmities
they very little infested the other
Birds. The Doves grieving,
Ambassadors being sent, reconciled
Them: But They, when They were
made Friends among Themselves,
did not leave off to vex and
kill the other weaker
Birds, and mostly the Doves.
Then the Doves said,
by how much was the Discord
of the Hawks better to Us,
than their Agreement.

MOR.

Hæc Fabula admonet,
Odia malorum Civium
inter Se potius alen-
da, quàm extinguenda, ut,
dum certant inter
Se, permittant bonos
Viros vivere quietè.

MOR.

This Fable admonishes,
that the Hatreds of bad Citizens
among Themselves rather are to be
nourished than extinguished, that,
whilst They contend among
Themselves, They may permit good
Men to live quietly.

FABLE CLXIV.

De Senex volente differre Mortem.

Of the old Man being willing to defer Death.

Quidam Senex rogabat Mortem, Quæ advenerat ereptura Eum è Vitâ, ut deferret, dum conderet suum Testamentum, & præpararet cætera necessaria ad tantum Iter. Cui Mors inquit, cur monitus toties à Me non præparâsti Te? Et cùm Ille diceret, quòd nunquam viderat Eam antea; inquit, cùm quotidie rapiebam non modò tuos Aequales, Quorum Nulli ferè jam restant, verùm etiam Juvenes, Pueros, & Infantes, nonne admonebam Te tuæ Mortalitatis? Cùm sentiebas tuos Oculos tabescere tuum Auditum minui, & tuos cæteros Sensus deficere indies, nonne dicebam Tibi, Me esse propinquam? & negas, Te esse admonitum? quare non est differendum ulteriùs.

MOR.

Hæc Fabula indicat, quòd debemus vivere, quasi semper cernamus Mortem adesse.

A Certain old Man asked Death Who came to snatch Him out of Life, that He would defer it till He made his Will, and prepared the other necessary Things for so great a Journey. To whom Death said, why warned so often by Me hast thou not prepared Thyself? And when He said, that He never had seen Him before; He said, when daily I snatched away not only thy Equals, of Which None almost now remain, but also Young Men, Boys, and Infants, did not I admonish Thee of thy Mortality? When Thou perceivedst thine Eyes to grow dim, thy Hearing to be lessened, and thy other Senses to decay daily, did I not say to Thee, that I was near? and dost thou deny, that Thou hast been admonished? wherefore it is not to be deferred longer.

MOR.

This Fable shows, that We ought to live, as if always We saw Death to be present.

F A B L E CLXV.

De Avaro Viro alloquente
Sacculum Nummi.

Of the covetous Man speaking to
the Bag of Money.

Q Uidam avarus Vir
moriturus, & relic-
tus ingentem Acervum
Aureorum malè partum,
interrogabat Sacculum
Nummorum, Quem jussit
ferri Sibi, Quibus
esset allaturus Voluptatem?
Cui Sacculus inquit, tuis
Hæredibus, Qui, profun-
dent Nummos quæsitos à
Te tanto Sudore in
Scortis & Conviviis; &
Dæmonibus, Qui manci-
pabunt tuam Animam
eternis Suppliciis.

MOR.

Hæc Fabula indicat esse
stultissimum laborare
in Eis, Quæ sint
allatura Gaudium Aliis,
autem Tormenta Nobis.

A Certain covetous Man
about to die, and about to
leave a vast Heap
of golden Pieces ill gotten,
asked a Bag
of Monies, which He commanded
to be brought to Him, To whom
He was about to bear Pleasure?
To Whom the Bag said, to thine
Heirs, Who will
spend the Monies gotten by
Thee with so great Sweat upon
Whores and Feasts; and
to the Devils, Who will tor-
ment thy Soul
with eternal Punishments.

MOR.

This Fable shows it to be
a most foolish Thing to labour
in these Things, Which may be
about to bear Joy to Others,
but Torments to Us.

FABLE CLXVI.

De Vulpe & Capro.

Of the Fox and the He-Goat.

Vulpes & Caper siti-
bundi descenderunt in
quendam Puteum; in Quo
cū perbibissent, Vulpes
ait Capro circumspicienti
Reditum, Caper, esto bono
Animo, namq; excogitavi,
quo Pacto uterque finis
reduces. Siquidem Tu
eriges Te rectum, prioribus
Pedibus admotis ad
Parietem, & reclinabis
tua Cornua, Mento adducto
ad Pectus, Ego transiliens
per tua Terga & Cornua,
& evadens extra Puteum,
educam Te itihinc
postea. Cujus Consilio
Capro habente Fidem, atq;
obtemperante, ut Illa jube-
bat, Ipsa profiliit è Puteo,
ac deinde gestiebat præ
Gaudio in Margine Putei,
& exultabat, habens Nihil
Curæ de Hirco. Cæterum,
cū incusaretur ab Hirco,
ut fadisfraga, respondit,
Enimvero, Hirce, si esset
Tibi tantum Sensus in
Mente, quantum est
Setarum in Mento, non de-
scendisses in Puteum,
priusquam habuisses explo-
ratum de Reditu.

A Fox and a Goat being thir-
sty descended into
a certain Well; in Which
when They had well drank, the Fox
says to the Goat looking about for
a Return, Goat, be of good
Cheer, for I have thought
by what Means We both may be
brought back. If truly Thou
wilt raise up Thyself strait, thy fore
Feet being set to
the Wall, and wilt lean forward
thy Horns, thy Chin being drawn
to thy Breast, I leaping
over thy Back and Horns,
and escaping out of the Well,
will bring out Thee thence
afterwards. To whose Counsel
the Goat having Faith, and
obeying, as She com-
manded, She leaped out of the Well,
and then jumped for
Joy upon the Brink of the Well,
and rejoiced, having no
Care of the Goat. But,
when She was accused by the Goat,
as a League-Breaker; She answered,
Indeed, Goat, if there had been
to Thee as much of Sense in
thy Mind, as there is
of Hairs on thy Chin, thou wouldest
not have descended into the Well,
before that thou hadst examin-
ed about a Return.

Mor

MOR.

MOR.

Hæc Fabula innuit,
prudentem Virum debere
explorare Finem, antequam
veniat ad peragendam Rem.

This Fable hints,
that a prudent Man ought
to examine the End, before that
He comes to do the Thing.

F A B L E CLXVII.

De Gallis & Perdice.

Of the Cocks and the Partridge.

CUM Quidam haberet
Gallos Domi, mercatus est
Perdicem, & dedit Eam
in Societatem Gallorum
alendam & saginandam
una cum Eis. Galli
quisque pro Se mordebant
& abigebant Eam. Autem
Perdix afflictabatur apud
Se, existimans talia
inferri Sibi à Gallis,
quod suum Genus esset
alienum ab Illorum Genere.
Verò ubi non multò post
aspexit Illos pugnantes
inter Se & mutuo
percutientes, recreata à
Mœrore & Tristitiâ, inquit,
Equidem post Hæc non af-
flictabor ampliùs, videns Eos
dimicantes etiam inter Se.

WHEN a certain Man had
Cocks at Home, He bought
a Partridge, and gave Her
into the Company of the Cocks
to be fed and fattened
together with Them: The Cocks
Every one for Himself bit
and drove away Her. But
the Partridge was afflicted with
Herself, thinking that such things
were offered to Her by the Cock,
because her Kind was
different from their Kind.
But when not much after
She saw Them fighting
amongst Themselves and mutually
striking, recovered from
Grief and Sadness, She said,
Truly after these Things I shall
not be afflicted more, seeing Them
fighting even amongst Themselves.

MOR.

MOR.

Hæc Fabula innuit,
prudentes Viros debere ferre
Contumelias illatas ab Alie-
nigenis, Quos vident ne
abstinere ab Injuriâ
Domesticorum.

This Fable hints,
that prudent Men ought to bear
the Contumelies offered by Fo-
reigners, Whom They see not
to abstain from the Injury
of their own Countrymen.

FABLE CLXVIII.

De JACTATORE.

Of the BOASTER.

Quidam Vir peregrinatus aliquandiu cum fuisset reversus Domum iterum, cum jactabundus prædicaret multa alia gesta à Se viriliter in diversis Regionibus, tum verò Id maxime, quòd Rhodi superasset Omnes saliendo: Rhodios Qui adsuerant, esse Testes ejusdem Rei: Unus Eorum, Qui aderant, respondens illi inquit, O Homo, si Istud est verum, Quod loqueris, Quid Opus est Tibi Testibus? Ecce Rhodium! Ecce hæc Certamen salendi!

MOR.

Hæc Fabula indicat, quòd, ubi vera Testimonia adsunt, est nihil Opus Verbis.

A Certain Man having travelled a long while, when He was returned Home again, both boasting told many other Things carried by Him manfully in divers Regions, and truly That especially, that at Rhodes He had excelled All in leaping; that the Rhodians, Who had been present, were Witnesses of the same Thing. One of Them Who were present, answering him said, O Man, if That is true, Which you speak, What Need is there to You of Witnesses? Behold a Rhodian! Behold here a Trial of leaping!

MOR.

This Fable shows that, where true Testimonies are present, there is no Need of Words.

FABLE CLXIX.

De Viro tentante Apollinem.

Of the Man tempting Apollo.

Quidam facinorosus Vir contulit Se Delphos tentaturus Apollinem, & habens Passerculum sub Pallio, Quem tenebat suo Pugno,

A Certain wicked Man betook Himself to Delphos about to tempt Apollo, and having a Sparrow under his Cloak, Which He held in his Fist,

agno, & accedens ad
Tripodas, interrogabat Eum
icens, Quod habeo in meâ
Dextrâ, vivitne, an est
mortuum? Prolaturus Pas-
erculum vivum, si Ille re-
pondisset, mortuum: rursus
rolaturus mortuum, si
espondisset, vivum; etenim
ecidisset Eum statim
ub Pallio clam, priusquam
roferret. At Deus,
ntelligens subdolam Calli-
tatem Hominis, dixit,
O Consultor, facito Utrum
mavis *facere*;
etenim est penes Te; &
proferro sive vivum, sive
mortuum, Quod habes in
tuis Manibus.

Ist, and going to
the Trevet, He asked Him
saying, What I have in my
Right Hand, liveth it, or is it
dead? About to pluck forth the Spar-
row alive, if He had an-
swered, dead: again
about to pluck it forth dead, if
He had answered, alive; for
He would have killed It presently
under the Cloak privily, before that
He plucked it out, But the God,
understanding the deceitful Craf-
tiness of the Man, said,
O Consulter, do Thou Whether
Thou art more willing to do;
for it is in the Power of Thee; and
pluck out either alive, or
dead, What Thou hast in
thy Hands.

MOR.

Hæc Fabula innuit, Ni-
hil latere, neque fallere
divinam Mentem.

MOR.

This Fable hints, that No-
thing lies hid from, nor deceives
the divine Mind.

F A B L E CLXX.

De Piscatore & Smaride.

Of the Fisherman and the Sprat.

Ouidam Piscator, Retibus
dimissis in Mare,
extulit pusillam Smaridem,
Quæ sic objecrabat Piscato-
rem; Noli capere Me tam
pusillam in præsentia; sine
Me abire & crescere
ut postea potiaris
Me sic adultâ cum majori
Commodo. Cui Pisci-

107

A Certain Fisherman, his Nets
being let down into the Sea,
brought out a small Sprat,
Which thus besought the Fisher-
man; Be not willing to take Me so
little at present; suffer
Me to go away, and to grow,
that afterwards Thou mayst obtain
Me so grown up with greater
Advantage. To whom the Fish-

M 3

erman

tor inquit, verò Ego essem
amens, si omitterem
Lucrum licet exiguum, Quod
habeo inter meas Manus,
Spe futuri Boni
quamvis magni.

MOR.

Hæc Fabula indicat Eum
esse stolidum, Qui propter
Spem majoris Commodi
non amplectitur Rem &
præsentem & certam, licet
parvam.

erman said, but I should be
mad, if I should omit
a Gain altho' small, Which
I have between my Hands
for the Hope of a future Good
altho' great.

MOR.

This Fable shows Him
to be foolish, Who for
Hope of a greater Advantage
does not embrace a Thing, both
present and certain, although
small.

FABLE CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

Q Uidam Vir habebat
Equum & Asinum;
autem dum faciunt Iter,
Asinus inquit Equo, si
vis, Me esse saluum,
leva Me Parte mei Oneris:
Equo non obsequē Illius
Verbis, Asinus cadens sub
Onere moritur. Tunc Do-
minus Jumentorum imponit
Equo omnes Sarcinas,
Quas Asinus portabat, &
simul Corium, Quod
exuerat à mortuo
Asino: Quo Onere
Equus depressus & gemens
inquit, Væ Mibi infelicissi-
mo Jumentorum! Quid
Mali evenit misero
Mibi? Nam recusans
Partem, nunc porto totum
1 Onus,

A Certain Man had
a Horse and an Ass;
but whilst they make a Journey,
the Ass says to the Horse, If
You are willing, that I be safe,
lighten Me of a Part of my Burden:
The Horse not obeying His
Words, the Ass falling under
the Burden dies. Then the Ma-
ster of the Beasts put on
the Horse all the Packs,
Which the Ass carried, and
at the same Time the Hide Which
He had stripped off from the dead
Ass With Which Burden
the Horse depressed and groaning
said, Woe to Me most un-
happy of Beasts! What
an Evil has happened to wretched
Me? For refusing
a Part, now I carry the whole
Burden,

us, & insuper Illius Burden, and moreover his
omium. Hide.

MOR.		MOR.	
Hæc Fabula innuit,	This	Fable	hints,
maiores debere esse Parti-	that the greater ought to be		Part-
pes in minoribus Labori-	takers in the lesser		La-
ut Utrique; sint	bours,	that both may be	
columns.	safe.		

F A B L E CLXXII.

De TURBICINE.

Of the TRUMPETER.

Q	U	A
uidam Tubicen, inter-	certain Trumpeter,	ta-
ceptus ab Hostibus in	ken by the Enemies in	
Miliâ, proclamabat ad Eos,	the War, cried out to Them,	
Qui circumfistebant, O Viri,	Who stood about, O Men,	
Nolite occidere Me innocuum	Be not willing to kill Me harmless	
& insontem etenim nun-	and innocent; for ne-	
quam occidi Ullum; quippe	ver have I killed any One; for	
habeo Nihil aliud, quàm	I have Nothing else, than	
hanc Tubam. Ad Quem	this Trumpet. To Whom	
illi responderunt vicissim	They answered in Turn	
eam Clamore; verò Tu-	with a Noise; but Thou	
trucidaberis magis hoc	shalt be slain rather on this	
ipso; quòd cum	same Account; because when	
Tu Ipse nequeas	Thou Thyself can'st not	
dimicare, potes impellere	fight, Thou art able to drive	
Cæteros ad Certamen.	the Rest to the Engagement.	

MOR.		MOR.	
Hæc Fabula innuit,	This	Fable	hints,
quòd peccant præter cæteros,	that They sin beyond Others,		
Qui persuadent malis &	Who persuade bad and		
improbis Principibus ad	wicked Princes to		
agendum iniquè.	act unjustly.		

FABLE CLXXIII.

De VATICINATORE.

Of the FORTUNE-TELLER.

Vaticinator sedens in Foro sermocinabatur; Cui Quidam denunciavit, Ejus Fores esse effractas & Omnia direpta, Quæ fuissent in Domo. Vaticinator, gemens & properans Cursu, recipiebat Se Domum Quem Quidam intuens currentem, inquit, O Tu, Qui promittis, Te divinaturum aliena Negotia, certe Ipse non divinasti tua.

MOR.

Hæc Fabula spectat ad Eos, Qui non rectè administrantes suas Res, conantur providere & consulere Alienis, Quæ non pertinent ad Eos.

A Fortune-teller sitting in the Market discoursed to whom One declares that his Doors were broke open and all Things taken away Which had been in the House. The Fortune-teller, sighing and basting in his Pace, betook Himself Home. Whom a certain Man perceiving running, said, O Thou, Who promisest, that Thou wilt divine others Affairs, surely Thyself hast not divined thine own.

MOR.

This Fable looks to Them, Who not rightly administering their own Affairs, endeavour to foresee and consult for other Men's, Which do not belong to Them.

FABLE CLXXIV.

De PUERO & MATRE.

Of the BOY and his MOTHER.

Quidam Puer in Scholâ furatus Libellum, attulit suæ Matri; à Quâ non castigatus, quotidie furabatur magis atque magis; Autem Progressu Temporis cæpit furari majora. Tandem deprehensus.

M Certain Boy in School having stolen a little Book, brought it to his Mother; by Whom not being chastised, daily He stole more and more; But in Progress of Time he began to steal greater Things. At last being apprehended

ensus à Magistratu, ducatur ad Supplicium. Verò Matre sequente, ac vociferante, Ille rogavit, ut liceret Sibi loqui paulisper cum Eâ ad Aurem. Illo permissso, & Matre properante, admovente Aurem ad Os Filii, evulsit Auriculam Matris suis Dentibus. Cum Mater, & cæteri, Qui adstant, increparent Eum, non modò ut Furem, sed etiam, ut impium in foam Parentem, inquit, Hæc fuit Causa mei Exitii; etenim si castigâsset Me ob Libellum, Quem furatus sum priùs, fecissem Nil ulteriùs; nunc ducor ad Supplicium.

prebended by the Magistrate, He was led to Punishment. But the Mother following, and crying, He asked, that it might be lawful for Him to speak a little with Her in her Ear. He being permitted, and the Mother hastening, and moving her Ear to the Mouth of the Son, He tore off the Ear, of his Mother with his Teeth. When the Mother and the Others, Who stood about, blamed Him, not only as a Thief, but also, as impious to his Parent, He said, She was the Cause of my Destruction; for if She had chastised Me for the little Book, Which I stole first, I had done Nothing further; now I am led to Punishment.

MOR.

Hæc Fabula indicat, quod Qui non coercentur inter Initia peccandi pervadunt ad majora Flagitia.

MOR.

This Fable shows, that They Who are not restrained at the Beginnings of sinning go on to greater Crimes.

F A B L E CLXXV.

De Hircis & Capellis.

Of the He-Goats and the She Goats.

CUM Capellæ obtinuisent Barbam à Jove, Hirci cæperunt offendi, quia Mulieres haberent parem Honorem cum Eis. Jupiter inquit, Sinite Illas frui vanâ Gloriâ, & usurpare Ornatum vestræ Dig-

WHEN the She Goats had obtained a Beard from Jupiter, the He-Goats began to be offended, because the Females had equal Honour with Them. Jupiter said, Suffer ye Them to enjoy the vain Glory, and to usurp the Ornaments of your Dig-

*Dignitatis, dum non æquent
vestram Virtutem.*

*Dignity, whilst They do not equal
your Virtue.*

MOR.

*Hæc Fabula edocet Te,
ut feras Illos usurpare
tuum Ornatum, Qui sunt
inferiores Tibi in Virtute.*

MOR.

*This Fable teaches Thee
that thou may'st bear Those to usurp
thy Ornament, Who are
inferiors to Thee in Virtue.*

F A B L E CLXXVI.

*De Filio cujusdam Senis
& Leone.*

*Of the Son of a certain old Man
and a Lion.*

QUIDAM Senior habebat
unicum Filium gene-
rosi Spiritûs, & Amatorem
venaticorum Canum. Viderat
Hunc per Quietem trucidari
à Leone. Igitur terribus,
ne fortè aliquando Eventus
sequeretur hoc Somnium,
extruxit quandam politissi-
mam, & amœnissimam
Domum; inducens Filium
illuc, assiduus Custos ade-
rat Illi Depinxerat
Domo omne Genus Ani-
malium ad Delectationem
Filii, cum Quibus etiam
Leonem. Adolescens in-
spiciens Hæc, contrabebat
Molestiam Ed magis.
Autem quodam Tempore,
adstans propius Leoni,
inquit, O truculentissima
Fera, æsseror in hac
Domo propter inane
Somnium mei Patris, Quid
faciam Tibi? Et ita di-
cens,

A Certain elderly Man ha-
d an only Son of a gene-
rous Spirit, and a Love-
of hunting-Dogs. He had seen
Him in a Dream to be killed
by a Lion. Therefore afraid
lest by Chance sometime an Event
should follow this Dream
He built a certain very
fine, and most pleasant
House; bringing his Son
thither, a daily Guardian was pre-
sent to Him. He had painted
in the House every Kind of Ani-
mals for the Delight
of his Son, with Which also
a Lion. The Youth lock-
ing on these Things, contracted
Trouble by so much the more.
But on a certain Time
standing nearer to the Lion,
He said, O most cruel
wild Beast, I am kept up in this
House for a vain
Dream of my Father, What
shall I do to Thee? And so say-
ing

ins, *incussit* Manum
arieti, volens *eruer*
culum Leonis, & *offende*
in Clavo, Qui *latebat*
lic, quâ *Percussione*
Manus emarcuit, & Sanies
crevit, & *Febris* subse-
uta est, & *brevis* Tempore
ortuus est. Ita Leo
didit Adolescentem, Arte
patris juvante Nihil.

ing, He struck his Hand
on the Wall, willing to pluck out
the Eye of the Lion, and He hit
it on a Nail, which lay hid
there, with which Blow
the Hand rankled, and the Matter
grew under, and a Fever fol-
lowed, and in a short Time
He died. Thus the Lion
killed the Youth, the Art
of the Father availing Nothing.

MOR.

Hæc Fabula indicat,
Neminem posse devitare
quæ sunt ventura.

MOR.

This Fable shows,
that no Man is able to avoid
those Things, Which are to come.

FABLE CLXXVII.

De Vulpe & Rubo.

Of the Fox and the Bramble.

VULPES, cum ascende-
ret quandam Sepem,
vitaret Periculum
quod videbat imminere Sibi,
comprehendit Rubum
Manibus, atque perfedit
Solam Senti-
tus; & cum foret
lucia graviter, inquit, ge-
mens Rubo, cum confuge-
am ad Te, ut juve-
as Me, Tu nocuisti
Mihi. Cui Rubus ait,
Vulpes, errasti Quæ
tentasti capere Me pa-
do Dolo quo consuevi-
capere cætera.

THE Fox, when She got up
upon a certain Hedge,
that She might avoid a Danger
Which She saw to hang over Her,
caught Hold of a Bramble
with her Hands, and pricked
the Hollow of her Hand with the
Thorns; and when She was
wounded grievously, She said, groan-
ing to the Bramble, when I have
fled to Thee, that Thou mightest
have helped Me, Thou hast hurt
Me. To whom the Bramble says,
O Fox, Thou hast erred, Who
hast thought to take Me with the
like Decent, with which Thou hast
used to take other Things.

MOR.

Fabula significat, quòd
est stultum, implorare
Auxilium ab Illis, Quibus
est datum à Naturâ potiùs
obesse, quàm prodesse.

MOR.

The Fable signifies, that
it is a foolish Thing to implor
Help from Them, to Whom
it is given by Nature rather
to hurt, than to profit.

FABLE CLXXVIII.

De Vulpe & Crocodilo.

Of the Fox and the Crocodile.

VULPES & Crocodilus
contendebant de
Nobilitate. Cùm Crocodi-
lus adduceret Multa pro
Se, & jactaret Se
supra Modum de
Splendore suorum Proge-
nitorum; Vulpes subridens,
ait Ei, Heus, Amice,
etsi quidem Tu non dix-
eris Hoc, apparet
clarè ex tuo Corio, quòd jam
multis Annis fuisti de-
nudatus Splendore tuorum
Progenitorum.

MOR.

Fabula significat quòd
Res ipsa potissimùm refellit
mendaces Homines.

THE Fox and the Crocodile
contended concerning
their Nobility. When the Croc-
odile brought many Things for
Himself and boasted Himself
beyond Measure concerning
the Splendor of his Ance-
stors; the Fox smiling
said to Him, so Ho, Friend
although indeed Thou hadst not
said This, it appears
clearly by thy Skin, that now
many Years Thou hast been de-
prived of the Splendor of thy
Ancestors.

MOR.

The Fable signifies, that
the Thing itself chiefly refutes
lying Men.

FABLE CLXXIX.

De Vulpe & Venatoribus.

Of the Fox and the Hunters.

Vulpes, effugiens Venatores, ac jam defessa currendo per Viam, Casu reperit Lignatorem, Quem rogat, ut abscondat, Se in quoque Loco. Ille ostendit Tectorium; Vulpes ingrediens Id, abscondit Se in quodam Angulo. Venatores adveniunt, rogant Lignatorem, si videret Vulpem. Lignator negat Verbis quidem, Se vidisse; verò ostendit Locum Manu, ubi Vulpes latebat; verò Venatores, Re non percepta statim abeunt. Vulpes ut prospicit Illos abiisse, egrediens Tectorio, recedit tacite. Lignator criminatur Vulpem, quòd, cùm fecerit Eum saluum, ageret Nihil Gratiarum Sibi. Tunc Vulpes, convertens Se, ait tacite Illi, Heus, Amice, si habuisses Opera Manuum, & Mores similes tuis Verbis, persolverem meritas Grantias Tibi.

MOR.

Fabula significat, quòd nequam Homo, etsi pollicetur bona, tamen præstat mala & improba.

THE Fox, flying from the Hunters, and now tired with running along the Way, by Chance found a Wood-Cutter, Whom He asks, that He may hide Himself in any Place. He showed the Cottage; The Fox entering It, hides Himself in a certain Corner. The Hunters come up, ask the Wood-Cutter, if He saw the Fox. The Wood-Cutter denies in Words indeed, that He had seen Him; but He showed the Place with his Hand, where the Fox lay hid; but the Hunters, the Thing not being perceived, immediately go away. The Fox, as soon as He perceives Them to be gone away, coming out of the Cottage, retires silently. The Wood-Cutter accuses the Fox, that, when He had made Him safe, He gave no Thanks to Him. Then the Fox, turning Himself, says softly to Him, Hark ye, Friend, if thou wouldst have had the Works of thy Hands, and thy Morals like to thy Words, I would pay the deserved Thanks to Thee.

MOR.

The Fable signifies, that a wicked Man, altho' He promises good Things, yet He performeth bad and wicked Things.

N

FABLE

FABLE CLXXX.

*De Cane vocato ad Cœnam.**Of the Dog invited to Supper.*

Quidam Vir, cùm parâset opiparam Cœnam, vocavit quendam Amicum Domum; Ejus Canis quoque invitavit Canem Alterius ad Cœnam. Canis ingressus, cùm videret tantas Dapes apparatus, letas, ait Secum, fanè explebo Me ita hodie, quòd non indigebo comedere cras. Verò Coquus conspiciens, tacitus cepit per Caudam, atque rotans terque quaterque, projecit Illum per Fenestram. Ille attonitus assurgens Humo, dum fugit clamans, ceteri Canes accurrunt Ei, atque rogant, quàm opiparè cœnaverit. At Ille languens ait, Ita explevi Me Potu & Dapibus, quòd cùm exiverim, non vidi Viam.

MOR.

Fabula significat, multa cadere inter Calicem & Labra.

A Certain Man, when He had prepared a dainty Supper, invited a certain Friend Home; His Dog also invited the Dog of the other Man to Supper. The Dog having entered when He saw so great Dainties prepared, joyful, says with Himself, truly I shall fill Myself so To-Day that I shall not want to eat To-morrow. But the Cook seeing Him, silent took Him by the Tail, and whirling Him both three and four Times, threw Him thro' the Window. He amazed rising up from the Ground whilst He flies crying, the other Dogs run up to Him, and ask, how daintily He had supped. But He languishing says, so have I filled Myself with Drink and Dainties, that when I came out, I saw not the Way.

MOR.

The Fable signifies, that many Things fall between the Cup and the Lips.

FABLE CLXXXI.

De Aquilâ & Homine.

Of the Eagle and the Man.

CUM quidam Homo
cepisset Aquilam,
Pennis Alarum
evulsis Ei, dimisit
eam morari inter Gallinas.
Deinde Quidam, merca-
tus, munit Alas
Pennis: tum Aquila
volans capit Leporem, &
fert illum suo Benefactori.
Quam Rem Vulpes conspi-
ciens, ait Homini, No-
ni habere hanc Aquilam
Hospitio, ne venetur
Te, æquè ac Leporem.
Tum Homo item evulsit
Pennas Aquilæ.

WHEN a certain Man
had taken an Eagle,
the Feathers of the Wings
being plucked from Her, He dismissed
Her to dwell among the Hens.
Afterwards a certain Man, having
purchased Her, fortifies her Wings
with Feathers: then the Eagle
flying takes a Hare, and
bears Him to her Benefactor.
Which Thing a Fox perceiv-
ing, He says to the Man, Be un-
willing to have this Eagle
in Entertainment, lest She hunt
Thee as well as the Hare.
Then the Man also plucked off
the Feathers from the Eagle.

MOR.

Hæc Fabula significat, quòd
Benefactores quidem sunt
remunerandi, verò improbi
minime vitandi.

MOR.

This Fable signifies, that
Benefactors indeed are
to be requited, but the Wicked
altogether to be avoided.

FABLE CLXXXII.

De Agricola.

Of the Husbandman.

Quidam Homo, existens
Agricola, cum cog-
nosceret adesse Finem
Vitæ Sibi, & cuperet Filios
heri peritos in Cultu
Agrorum, vocavit Eos, atq;
inquit, Filii, Ego decedo è
Vita;

A Certain Man, being
a Husbandman, when
He knew that there was an End
of Life to Him, and desired his Sons
to become skilful in the Tilling
of Lands, called Them, and
said, O Sons, I depart out of
Life;

Vitâ; omnia mea Bona sunt
confita in Vineâ. Illi post
Obitum Patris putantes
reperire hunc Theſaurum in
Vineâ, Ligonibus, Marris,
ac Bidentibus sumptis, fun-
ditus effodiunt Vineam, &
non inveniunt Theſaurum;
verò, cum Vineâ fuit probè
effoſſa, produxit longè plures
Fructus ſolito, atq; fecit
Illos divites.

MOR.

Hæc Fabula ſignificat,
quod aſſiduus Labor parit
Theſaurum.

Life; all my Goods are
placed in the Vineyard. They after
the Death of the Father thinking
to find this Treasure in
the Vineyard, Spades, Mattocks
and Prongs being taken, entire-
ly dig up the Vineyard, and
do not find the Treasure
but, when the Vine was well
dug up, it produced by far more
Fruits than uſual, and made
Them rich.

MOR.

This Fable ſignifies,
that daily Labour bringeth forth
Treasure.

FABLE CLXXXIII.

De quodam Piſcatore.

Of a certain Fiſherman.

Quidam Piſcator inex-
pertus piſcandi, Reti
ac Tibiis aſſumptis, accedit
juxta Littus Maris, atq;
ſuperexiſtens quodam Saxo
cœpit imprimis tubicinare,
putans, Se capturum eſſe
Piſces facilè Cantu; verum
cùm conſequeretur nullum
Effectum Cantu, Tibiis
depoſitis, dimiſit
Rete in Mare, ac cepit
perplures Piſces; ſed cùm
extraheret Piſces à Reti,
atque perſpiceret Eos ſal-
tantes, ait non inſalſè, O
improba Animalia, cùm tu-
bicinaſem, noluiſtis ſaltare;

nunc

A Certain Fiſherman unſkil-
ful of Fiſhing, his Net
and Pipes being taken, goes
near the Shore of the Sea, and
ſtanding up on a certain Rock
He began at firſt to pipe
thinking, that He ſhould take
Fiſhes eaſily with a Tune; but
when He obtained no
Effect with a Tune, the Pipes
being laid down, He let down
the Net into the Sea, and took
very many Fiſhes; but when
He drew the Fiſhes out of the Net,
and perceived Them dan-
cing, He ſays not unwittily, O
wicked Animals, when I pip-
ed, Ye were unwilling to dance;

nunc

nunc quia cesso tubicinare, now because I cease to pipe
saltatis continuò. Ye dance continually.

MOR.

Hæc Fabula docet, quòd
Omnia sunt probè, Quæ
sunt suo Tempore.

MOR.

This Fable shows, that
All Things are done well, Which
are done in their own Season.

FABLE CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti
piscatum, & defessi
piscando diu, præterea
oppressi Fame & Mærore,
quòd cepissent Nihil,
cum decernant abire,
ecce, quidam Piscis fugiens
Aliam insequentem Se, saltat
in Naviculam. Piscatores
admodum læti comprehendunt
illum, ac vendunt in
Urbe grandi Pretio.

Fishermen having gone
to fish, and tired
with fishing a long while, besides
oppressed with Hunger and Grief,
because They had taken Nothing,
when They resolve to go away,
behold, a certain Fish flying
another pursuing Him, leaps
into the Boat. The Fishermen
very joyful take
Him, and sell Him in
the City at a great Price.

MOR.

Hæc Fabula indicat,
quòd Fortuna exhibet Id
frequentiùs, Quod Ars non
potest efficere.

MOR.

This Fable shows,
that Fortune offers That
very frequently, Which Art is not
able to effect.

FABLE CLXXXV.

De inope & infirmo.

Of the poor and infirm Man.

QUIDAM Pauper, cum agrotaret, vovit Diis, quod, si liberaretur ab eo Morbo, immolaret centum Boves. Quod Diī volentes experiri, facile reddunt Sanitatem Illi. Igitur liber à Morbo, cum non haberet Boves, quia erat pauper, collegit Ossā centum Boūm, & deponens super Altare, inquit, ecce, nunc persolvo Votum, Quod vovi Vobis. Diī audientes Hoc assistunt Ei in Somniis, atq; inquirunt, pergit ad Littus Maris; etenim ibi reperies centum Talenta Auri semoto Loco. Ille expergesfactus, memor Somnii, dum pergit ad Littus, incidit in Latrones, Qui spoliant & verberant Eum.

MOR.

Hæc Fabula indicat,
quod Mendaces accipiant,
Præmia Mendaciorum,

A Certain poor Man, when He was sick, vowed to the Gods, that if He should be freed from that Disease, He would sacrifice a hundred Oxen. Which the Gods willing to try, easily restore Health to Him. Therefore free from the Disease, when he had not the Oxen, because he was poor, He gathered the Bones of a hundred Oxen, and putting them down upon the Altar, He said, behold, now I pay the Vow, Which I vowed to you. The Gods hearing This stand before him in Dreams, and say, Go to the Shore of the Sea; for there Thou shalt find a hundred Talents of Gold in a secret Place. He having arose mindful of the Dream, whilst He goes on to the Shore, falls among Thieves, Who rob and beat Him.

MOR.

This Fable
that Liars
the Rewards of Lies.

shows,
receive

FABLE CLXXXVI.

De Piscatoribus.

Of the Fishermen.

QUIDAM *Piscatores* trahebant *Rete* Mari, *Quod* cum sentirent esse grave, lætabantur magnopere, putantes fuisse multos *Pisces*; sed, ut traxissent *Rete* in *Terram*, cum perspiciunt paucos *Pisces* quidem, verò ingens *Saxum* inesse *Reti*, fiunt tristes. Quidam ex *Illis*, jam grandis *Ætate*, inquit prudenter *Sociis*, *Estote* quietis *Animis*; quippe *Mœstitia* est *Soror* *Lætitiæ*; etenim oportet *Nos* prospicere *futuros* *Casus*, & ut *Quis* ferat illos levius, persuadere *Sibi* esse eventuros.

MOR.

Hæc *Fabula* significat, quod *Qui* reminiscitur humane *Sortis*, afficitur minimè in adversis.

CERTAIN *Fishermen* drew their *Net* out of the *Sea*, Which when They perceived to be heavy, They rejoiced greatly, thinking that there were many *Fishes*; but, as soon as They had dragged the *Net* unto the *Land*, when They perceive few *Fishes* indeed, but a vast *Stone* to be in the *Net*, They become sad. A certain One of Them, now great by *Age*, says prudently to his *Companions*, *Be Ye* of quiet *Minds*; for *Sorrow* is the *Sister* of *Gladness*; for it behoveth *Us* to foresee future *Mischances*, and that any *Man* may bear Them more lightly, to persuade *Himself* that They will come to pass.

MOR.

This *Fable* signifies that *He* who remembereth human *Lot*, is affected the least in adverse Things.

F A B L E CLXXXVII.

De Catâ mutatâ in
Fæminam.

Of the She-Cat being changed into
a Woman.

QUædam Cata, capta
Amore cujusdam
speciosi Adolescentis, oravit
Venerem, ut mutaret
Eam in Fæminam. Venus
miserta Illius mutavit Eam
in Formam Fæminæ; Quam,
cùm esset valde formosa,
Amator adduxit Domum.
Sed cùm sederent simul in
Cubiculo, Venus volens
experiri, si Facie mutatâ,
mutâsset & Mores,
constituit Murem in Medi-
um; Quam cùm Illa
prospexit, oblita Formæ &
Amoris, persecuta est
Murem, ut cape-
ret, super quâ Re Venus
indignata, denuo mutavit
Eam in priorem Formam
Catæ.

MOR.

Fabula significat, quòd
Homo, licet mutet
Personam, tamen retinet
eosdem Mores.

A Certain Cat, taken
with the Love of a certain
beautiful Young Man, besought
Venus, that She would change
Her into a Woman. Venus
having pitied Her changed Her
into the Shape of a Woman; Whom,
when She was very beautiful,
the Lover led Home.
But when They sat together in
the Chamber, Venus willing
to try, if the Face being changed,
She had changed also her Morals,
placed a Mouse in the Mid-
dle; Which when She
saw, having forgot her Shape and
Love, She pursued
the Mouse, that She might take
Her, upon which Thing Venus
being angry, again changed
Her into the former Shape
of a Cat.

MOR.

This Fable signifies, that
a Man, altho' He may change
his Person, yet retains
the same Manners.

F A B L E CLXXXVIII.

De duobus Inimicis.

Of the two Enemies.

DUO Quidam habentes Inimicitias inter Se navigabant unâ in Navis. Et cum Alter non pateretur Alterum stare in eodem Loco, Unus sedit in Puppi, Alter in Prorâ. Autem, Tempestate ortâ, cum Navis esset in Periculo, Qui sedebat in Prorâ rogat Gubernatorem Navis, Quæ Pars Navis foret submersa prius; & cum Gubernator dixisset Puppim, Ille ait, Mors nunc non est adeo molesta Mihi, si perspicio meum Inimicum mori prius.

TWO certain Men having Enmities between Themselves sailed together in a Ship. And when the One would not suffer the Other to stand in the same Place, One sat at the Head, the Other at the Stern. But, a Tempest having arose, when the Ship was in Danger, He that sat at the Prow asks the Governor of the Ship, What Part of the Ship would be sunk first; and when the Pilot had said the Stern, He said, Death now is not so troublesome to Me, if I perceive my Enemy to die first.

MOR.

MOR.

Hæc Fabula redarguit Inimicitias Hominum; cum Inimicus sæpius eligit perdere Scipsum, ut perdat Inimicum.

This Fable reproves the Enmities of Men; when one Enemy very often chuses to destroy Himself, that He may destroy his Enemy.

F A B L E CLXXXIX.

De Cane & Fabro.

Of the Dog and the Smith.

QUIDAM Faber habebat Canem, Qui, dum Ipse cudebat Ferrum, dormiebat continuò; verò cum manducabat, Canis statim affurgebat, & sine Mo-

A Certain Smith had a Dog, Which, whilst He struck the Iron, slept continually; but when He eat, the Dog immediately rose up, and without De-

Morâ corrodebat *Quæ* erant *dejecta* sub *Mensâ*, ceu *Ossa* & *Alia* hujusmodi. *Quam* Rem *Faber* animadvertens, ait ad *Canem*, *Heus*, *Miser*, nescio *Quid* faciam; *Qui*, dum *cudo* *Ferrum*, dormis, continuo, & teneris *Segnitie*; rursus cum moveo *Dentes*, statim surgis, & applaudis *Mihi* *Caudâ*.

MOR.

Fabula significat, quod *Socordes* & *Somnolenti*, *Qui* vivunt ex *Laboribus* aliorum, sunt coercendi *gravi* *Censurâ*.

Delay gnawed *those Things* which were thrown down under the *Table*, as *Bones*, and other *Things* of this Kind. Which *Thing* the *Smith* minding, He says to the *Dog*, So *Ho*, *Wretch*, I know not *What* I shall do; *Who*, whilst I strike the *Iron*, sleepest continually, and art possessed with *Sloth*; again when I move my *Teeth*, presently *Thou* risest, and flatterest Me with thy *Tail*.

MOR.

The *Fable* signifies, that the *Slothful* and *Drowsy*, Who live out of the *Labours* of Others, are to be restrained with a *heavy* *Censure*.

FABLE CX.

De quâdam Mulâ

Of a certain Mule.

QUâdam *Mula*, effecta *pinguis* nimio *Hordeo*, lasciviebat nimiam *Pinguedine*, inquit *Secum*, *Equus* fuit meus *Pater*, *Qui* erat *celerrimus* *Cursu*, & *Ego* sum *similis* *Ei* per *Omnia*. *Parum* post contigit, quod oportuit *Mulam* currere quantum potuit; sed cum cessavit. *Cursu*, inquit, *Heu!* *miseram* *Me*, *Quæ* putabam *Me* esse *Sobolem* *Equi*! At nunc

me-

A Certain *Mule*, being made *fat* with too much *Barley*, wanted with too much *Fatness*, saying with *Herself*, *A Horse* was my *Father*, *Who* was *swiftest* in the *Race*, and I am like *Him* in *all Things*. A little after It happened, that It behoved the *Mule* to run as much as *She* could; but when *She* ceased from *Running*, *She* said, *Alas!* *wretched* *Me*, *Who* thought *Myself* to be the *Offspring* of the *Horse*! But now

I re-

memini Patrem fuisse I remember that my Father was
Asinum. an Ass.

MOR.

MOR.

Fabula significat, quod
 Stulti non agnoscunt Se-
 ipsos in prosperis; sed in
 adversis persæpe recognos-
 cunt suos Errores.

The Fable signifies, that
 Fools do not know Them-
 selves in prosperous Things; but in
 adverse Things very often They a-
 gain know their Errors.

F A B L E CXCI.

De Medico &
 Mortuo.

Of the Physician and
 the dead Man.

Ouidam Medicus, Qui
 curaverat Ægrotum,
 Qui paulò post moriebatur,
 aiebat Illis, Qui efferebant
 Funus si iste Vir abstinu-
 isset Vino, & fuisset usus
 Clysteribus, non fuisset
 mortuus. Quidam ex His,
 Qui aderant, ait Medi-
 co haud infacetè, Heus,
 Medice, ista Consilia
 fuerunt dicenda, cum qui-
 bant prodesse, non nunc, cum
 valent Nil.

A Certain Plysician, Who
 had looked after a sick Man,
 Who a little after died,
 said to Them, Who bore the
 Funeral, if that Man had abstain-
 ed from Wine, and had used
 Clysters, He would not have been
 dead. A certain One of These,
 Who were present, says to the Phy-
 sician not unwittily, So Ho,
 Physician, those Counsels
 were to be told, when They were
 able to profit, not now, when
 They avail Nothing.

MOR.

MOR.

Fabula significat, quod,
 ubi Consilium non prodest,
 dare Id eo Tempore est sanè
 deludere Amicum.

The Fable signifies, that,
 when Counsel does not profit,
 to give It at that Time is truly
 to play upon a Friend.

FABLE CXCI.

De Cane & Lupo.

Of the Dog and the Wolf.

CUM *Canis* dormiret ante Aulam, *Lupus* superveniens statim cepit Eum, & cum vellet occidere Eum, *Canis* orabat, ne occideret Eum, inquit, Heus, mi Lupe, nunc noli occidere Me; nam, ut vides, sum tenuis, gracilis, & macilentus; sed meus *Herus* est facturus Nuptias, ubi, si expectabis parum, Ego manducans opipare, atq; factus pinguior, ero utilior Tibi. *Lupus* habens Fidem his Verbis dimisit Canem. Post paucos Dies *Lupus* accedens, cum reperit Canem dormientem Domi, stans ante Aulam, rogat Canem, ut præstaret Promissa Sibi. *Canis* inquit, Heus, Lupe, si cepisses Me ante Aulam, non expectaveris Nuptias frustra.

MOR.

Hæc Fabula indicat, quod Sapiens, cum semel vitaverit Periculum, continuò cavet in futuro.

WHEN the Dog slept before the Hall, the Wolf coming upon Him presently took Him, and when He was willing to slay Him, the Dog besought Him that he would not kill Him, saying So Ho, my Wolf, now be unwilling to kill Me; for, as you see I am thin, lean, and slender; but my Master is about to make a Wedding when, if you will wait a little I eating daintily, and being become fatter, shall be more advantageous to Thee. The Wolf having Faith in these Words dismissed the Dog. After a few Days the Wolf coming when He found the Dog sleeping at Home, standing before the Hall, asks the Dog, that He would perform his Promise to Him. The Dog says, Hark ye Wolf, if Thou hadst taken Me before the Hall, Thou wouldst not have expected the Wedding in vain.

MOR.

This Fable shows that a wise Man, when once He hath avoided a Danger, continually takes care for the future.

F A B L E CXCIIL.

Di CANE & GALLO.

Of the Dog and the Cock.

CANIS & Gallus Socii faciebant Iter; autem Vesperī superveniente, Gallus dormiebat inter Ramos Arboris; at Canis ad Radicem, Cū Gallus, ut affolet, cantabat Noctū, Vulpes audiuit Eum, accurrit, & stans inferiūs rogabat, ut descenderet ad Se, quod cuperet complecti Animal aded commendabile Cantu; autem, cū Is dixisset, ut prius excitaret Janitorem dormientem ad Radicem, ut descenderet, cū Ille aperuisset; Illo quærente, ut vocaret Ipsum, Canis proficiens dilaceravit Vulpem.

MOR.

Fabula significat prudentes Homines mittere Inimicos potentiores quàm Se, ad fortiores Asu.

A Dog and a Cock Companions made a Journey; but Evening coming on, the Cock slept among the Branches of a Tree; but the Dog at the Root. When the Cock, as He is wont, crowed in the Night, a Fox heard Him, runs to him, and standing below asked, that He would come down to Him, because He desired to embrace an Animal so commendable for Song; but, when He had said, that first He should wake the Porter sleeping at the Root, that He might come down, when He had opened; He asked, that He would call Him, the Dog leaping out tore the Fox.

MOR.

The Fable signifies, that prudent Men send Enemies more powerful than Themselves, to the more brave by Craft.

FABLE CXIV.

De RANIS.

Of the FROGS.

DUæ Ranae pascebantur in Palude; autem Æstate Palude siccatâ, quærebant aliam; cæterum invenerunt profundum Puteum, Quo viso, Altera dixit Alteri, Heus Tu, descendamus in hunc Puteum; Illa respondens ait, si Aqua aruerit hîc, quomodo ascendemus?

MOR.

Fabula declarat, quòd nullæ Res sunt agendæ inconsideratè.

TWO Frogs were fed in a Marsh; but in Summer the Marsh being dried up, They sought another; but They found a deep Well, Which being seen, One said to the Other, So ho! you, let us descend into this Well; the Other answering says, if the Water should dry up here, how shall we get up?

MOR.

The Fable declares, that no Things are to be done inconsiderately.

FABLE CXCV.

De LEONE & URSO.

Of the LION and the BEAR.

LEO & Urfus, quum cepissent magnum Hinnulum, pugnabant de Eo, & vulnerati graviter à seipsis jacebant defatigati. Vulpes, videns Eos prostratos, & Hinnulum jacentem in Medio, rapuit Hunc, & fugiebat. Illi videbant, sed quia non potuerant surgere, dicebant, Heu! miseros Nos, quia laboravimus Vulpi.

THE Lion and the Bear, when They had taken a great Fawn, fought about Him, and wounded grievously by one another they lay down tired. A Fox, seeing Them laid down, and the Fawn lying in the Middle, snatched Him, and ran away. They saw Him, but because They could not rise They said, Alas! wretched Us, because We have laboured for the Fox.

MOR

MOR.

Fabula significat, quòd
dum Alii laborant, Alii
potiuntur Prædâ.

MOR.

The Fable signifies, that
whilst Some labour, Others
enjoy the Prey.

FABLE CXCVI.

De CASSITA.

Of the LARK.

CASSITA, capta Laqueo,
dicebat plorans, Hei!
Mihi miseræ & infelici,
non surripui Aurum neque
Argentum cujusquam;
autem Granum Triticum fuit
Causa meæ Mortis.

THE Lark, taken in a Snare,
said lamenting, Alas!
to Me miserable and unhappy,
I have not taken away the Gold nor
the Silver of any One;
but a Grain of Wheat has been
the Cause of my Death.

MOR.

Fabula tendit in Eos,
Qui subeunt magnum Peri-
culum ob inutile Lucrum.

MOR.

The Fable tends to Them,
Who undergo great Dan-
ger for unprofitable Gain.

FABLE CXCVII.

De Leone confecto Senio.

Of the Lion worn out with Age.

CUM Leo fenuisset,
nec posset quærere Vic-
tum, machinabatur Viam,
qui Alimenta baud desissent
Sibi. Igitur ingressus
Speluncam, jacens, simula-
bat se vehementer ægrotare.
Animalia putantia se
verè ægrotare, accedebant
ad eum Gratiâ visitandi,
Quæ Leo capiens mandu-
cabat singulatim. Cum
jam

WHEN the Lion was grown old,
nor could get his Li-
ving, He contrived a Way,
how Provisions should not be wanting
to Him. Therefore having entered
the Den, lying down, He feign-
ed Himself vehemently to be sick.
The living creatures thinking Him
verily to be sick, went
to Him for the Sake of visiting Him,
Which the Lion taking eat
up singly. When
O 2 new

jam occidisset multa Animalia, *Vulpes*, Ante Leonis cognitâ, accedens ad Aditum Speluncæ, stans exteriùs, rogat Leonem quomodo valeret. Leo respondens blandè Ei ait, Filia *Vulpes*, cur non ingrederis intro ad Me? *Vulpes* ait non illepidè, quoniam mihi Hec, cerno equidem perplura Vestigia Animalium ingredientium, sed nulla Vestigia Eorum egredientium.

MOR.

Fabula significat, quòd prudens Homo, Qui providet imminetia Pericula, facile devitat Illa.

now He had killed many Animals, *The Fox* the Art of the Lion being known, coming to the Entrance of the Cave, standing without, asks the Lion how He did. *The Lion* answering fairly to Him said, Daughter *Fox*, why dost Thou not enter in to Me? *The Fox* said not unwittily, because, my Master, I perceive indeed very many Footsteps of Animals entering in, but no Footsteps of Them coming out.

MOR.

The Fable signifies, that a prudent Man, Who foresees imminent Dangers, easily avoid Them.

FABLE CXCVIII.

De Leone & Taurò.

Of the Lion and the Bull.

LEO sequens ingentem Taurum per Infidias, cum accessit propè, vocavit Eum ad Cœnam, inquit, Amice, occidi Ovem, cœnabis Mecum hodie, si placet Tibi. Postquam discubissent, Taurus conspiciens plures Lebetes, & Obeliscos paratos, & adesse nullam Ovem Illi, voluit decedere, Quam Leo perspiciens jam abeuntem, rogavit, cur abiret. Taurus respondit, equidem non

ALION following a great Bull by Treachery when He came near, invited Him to Supper, saying Friend, I have killed a Sheep You shall sup with Me to Day, if it pleases You. As soon as They had sat down, the Bull seeing many Cauldrons and Spits ready, and that there was no Sheep for Him was willing to depart, When the Lion perceiving now going away asked Him, why He would go. The Bull answered, truly I do

non abeo de Nihilo, I do not go away for Nothing
 cum videam Instrumenta when I see Instruments
 parata non ad coquendum prepared not to dress
 Ovem, ſed Taurum. a Sheep, but a Bull.

MOR.

MOR.

Fabula ſignificat, quòd The Fable ſignifies that
 Artes improborum non the Arts of the Wicked do not
 latent prudentes. lie hid from the prudent.

FABLE CXCI.

De Ægroto & Me-
 dico.

Of the Sick Man and the Phy-
 ſician.

ÆGER, rogatus à
 Medico de ſua
 Salute, reſpondit, Se
 ſuaviſſe violentier; Medi-
 cus ait, Id fuiſſe bonum;
 rogatus ab eodem Medico
 ſecundò, quomodo invenie-
 bat Se, Ægrotus inquit,
 Se fuiſſe comprèſum ve-
 bementi Frigore: Medicus
 quoque ait, Id fore ad
 Salutem. Interrogatus
 tertio ab eodem, quomodo
 reſperiebat Se, Ægrotus
 inquit, Se, non potuiſſe
 digerere ſine magnâ Diffi-
 cultate. Medicus ait rursus,
 Id fuiſſe optimum ad
 Salutem; deinde, cum
 Quidam Domèſticorum
 interrogaret Ægrotum,
 quomodo valeret, ait Ille,
 ut Medicus ait, ſunt
 Mihi multa & optima Signa
 ad

THE Sick Man, being asked by
 the Phyſician about his
 Health, answered, that He
 had ſweated violently; the Phy-
 ſician ſays, that That was good;
 asked by the ſame Phyſician
 a ſecond time, how He found
 Himſelf, the ſick Man ſaid,
 that He was ſeized with a vehe-
 ment Coldneſs: The Phyſician
 alſo ſays, that That was for
 his Health. Asked
 a third time by the ſame, how
 He found Himſelf, the ſick Man
 ſaid, that He was not able
 to digeſt without great Diffi-
 culty. The Phyſician ſays again,
 that That was the beſt for
 his Health; afterward, when
 ſome One of his Domèſticks
 asked the ſick Man,
 how he did, ſays He,
 as the Phyſician ſays, there are
 to Me many and the beſt Signs

ad Salutem, tamen disper- for Health, yet I pe
eo illis Signis. rish by those Signs.

MOR.

*Fabula indicat, Assenta-
tores esse culpandos.*

MOR.

*The Fable shows, that Flatter-
ers are to be blamed.*

FABLE CC.

De quodam LIGNATORE.

Of a certain WOOD-CUTTER.

DUM quidam Ligna-
tor scindebat Lignum
juxta Flumen, dicatum Deo
Mercurio, Securis Casu
decedit in Flumen. Igitur
affectus multo Mœrore,
confidebat gemens juxta
Ripam Fluminis Mer-
curius, motus Misericordiâ,
apparuit Lignario, &
rogavit Causam sui Pletûs;
Quam simul ac didicit,
asserens auream Securim,
rogavit, utrum esset
Illa, Quam perdiderat. At
Pauper negavit esse
suam. Secundò Mercurius
detulit alteram argenteam,
Quam, cum Pauper
negaret quoque esse suam,
postremò Mercurius detulit
ligneam; cum Pau-
per essetiret, Illam esse
suam, Mercurius, cognoscens
Illum esse Hominem verum
& justum, dedit omnes Sibi
Dono. Igitur Ligna-
rius, accedens ad Socios,
declarat Quid acciderat
Sibi

WHILST a certain Wood-
Cutter cleaved Wood
near a River, dedicated to the God
Mercury, his Ax by Chance
fell into the River. Therefore
affected with much Grief,
He sat down sighing near
the Bank of the River. Mer-
cury, moved with Pity,
appeared to the Wood-Cutter, and
asked the Cause of his Weeping;
Which as soon as He learnt,
bringing to him a golden Ax,
He asked, whether It was
That, Which he had lost. But
the Poor Man denied that it was
his. A second Time Mercury
brought another a silver One,
Which, when the Poor Man
denied also to be his,
at last Mercury reached
the Wooden One; when the Poor
Man agreed, that That was
his, Mercury, knowing
Him to be a Man true
and just, gave Them All to Him,
for a Gift. Therefore the Wood-
Cutter, coming to his Companions,
declares What had happened

to Him.

Sic. Unus è Sociis
volens experiri Id, cum
accessisset ad Flumen deiecit
Securim in Aquam, deinde
consedit flens in Ripâ;
Causam Cujus Fletus cum
Mercurius audivisset, asse-
rens auream Securim, rogavit,
Illane esset Quam
perdiderat: Quam, cum
assereret esse suam, Mer-
curius, ejus Impudentiâ cog-
nitâ, nec tradidit Ei
auream, nec suam.

to Him. One of his Companions
willing to try It, when
He came to the River threw
his Ax into the Water, then
He sat weeping on the Bank;
the Cause of Whose Weeping when
Mercury had heard, bring-
ing a golden Ax, He asked,
Whether That was It, Which
He had lost: Which, when
He asserted to be his own, Mer-
cury, his Impudence being
known, neither delivered to Him
the golden One, nor his own.

MOR.

MOR.

Fabula significat, quod
quantò Deus est propiti-
or Probis, existit infe-
rior Improbis.

The Fable signifies, that
by how much God is more propi-
tious to the Honest, He is the more
infectuous to the wicked.

F A B L E C C I.

De Medico, Qui curabat
Insanos.

Of the Physician, Who cured
the Mad.

PLures colloquebantur de
superfluâ Curâ Eorum,
Qui alunt Cakes ad Aucu-
gium. Quidam ex Iis
inquit, Stultus Mediolani
rist Hos rectè. Cum
Fabula posceretur, inquit,
fuit Medicus, Civis Medio-
lani, Qui suscipiebat
sanare insanos, delatos ad Se
intra certum Tempus:
autem Curatio erat hujus
Moai; habebat Domi-
Aream, & in eâ Lacunam
fœtidæ

MANY talked of
the superfluous Care of Them,
Who feed Dogs for fowl-
ing. A certain Man of Them
says, The Fool of Mediolanum
laughed at These rightly. When
the Story was demanded, He said,
there was a Physician, a Citizen
of Mediolanum, Who undertook
to cure the Mad, brought to Him
within a certain Time:
but the Cure was of this
Manner; He had at Home
a Court, and in it a Pond
of stink-

scetiaæ Aquæ, in Quâ ligavit Eos nudos ad Palum, Alios usq; ad Genua, Alios usque ad Ventrem, Nonnullos profundius, secundum Gradum Insaniæ, ac tamdiu macerabat Eos Aquâ, quoad viderentur sani Mente. Quidam est allatus inter Cæteros, Quem posuit in Aquam usque ad Femur, Qui cœpit repiscere post quindecim Dies, & rogare suum Medicum, ut reduceretur ex Aquâ; Ille exemit Hominem à Cruciatus, tamen eâ Conditione, ne egrederetur Aream. Cùm paruisset aliquot Diebus, permisit, ut perambula- ret totam Domum; at ut non egrederetur exte- riorem Januam; Sociis, Qui erant multi, relictis in Aquâ; paruit Manda- tis Medici diligen- ter; verò stans super Li- men quodam Tempore; nam non audebat egredi, vidit Juvenem venientem in Equo cum duobus Canibus, & Accipitre; motus Novi- tate Rei; etenim non tene- bat Memoriam, Quæ viderat ante Insaniam; cùm Juvenis accessisset, Ille inquit, Heus, Tu, oro, re- sponde Mibi paucis: Quid est Hoc, quo vehe- ris? Inquit, est Equus.

of stinking Water, in Which He bound Them naked to a Stake, Some up to the Knees, Others up to the Belly, some more deeply, accord- ing to the Degree of Madness, and so long He starved Them in the Water, till They seemed sound in Mind. A certain Man was brought among the rest, Whom He put into the Water up to the Thigh, Who be- gan to repent after fifteen Days and to ask his Phy- sician, that He might be brought out of the Water; He took out the Man from the Torment, yet on that Condition, that He should not go out of the Court. When He had obeyed some Days, He permitted, that He might walk over the whole House; but that he should not go out of the out- ward Gate; his Companions, Who were many, being left in the Water; He obeyed the Com- mands of the Physician diligen- ly; but standing upon the Thresh- old on a certain Time; for He did not dare to go out, He saw a Young Man coming on a Horse with two Dogs, and a Hawk; moved with the No- velty of the Thing; for He did not retain in Memory, the Things Which He had seen before his Madness; when the Young Man came near, He said, So be, you, I pray, an- swer Me in a few Things: What is This, on which Thou art car- ried? Says He, it is a Horse.

Then

Tum deinceps, Quid vocatur Hoc, Quod gestas Manu, & in quâ Re utoris? Ille respondit, est Accipiter, & aptus Captui Perdicum. Tum Infans petit, & Hi, Qui comitantur Te, Qui sunt, & Quid profunt Tibi? At, sunt Canes, & apti Accipio ad investigandum Aves. Autem hæc Aves, Causâ capiendi Quas paras tot Res, cujas Pretii sunt, si comferas Capturam totius Anni in unum? Cum respondisset parvum, nescio quid, & quod non excederet sex aureos, Infans rogat, quænam sit Impensa Equi, Canum, & Accipitris? affirmavit Impensam Eorum esse quotannis quinquaginta aureos. Tum admiratus Stultitiâ Juvenis, inquit, oro, uti hinc ocyus, antequam Medicus redeat Domum; nam si Hic compererit Te, conjiciet Te in suam Lacunam, veluti insanißimum Omnium, & collocabit Te in Aquâ usque ad Mentum.

MOR.

Hæc Fabula ostendit, multas Infantias esse quotidie observatas.

Then afterwards, What is called This, Which thou bearest on thine Hand, and in what Thing dost Thou use it? He answered, it is a Hawk, and fit for the Catching of Partridges. Then the Madman asks, and These, That accompany Thee, What are they, and What do they profit to Thee? He says, They are Dogs, and fit for Powl-ing to trace the Birds. But these Birds, for the sake of catching Which You prepare so many Things, of what Price are They, if You put together the Catching of a whole Year into one? When He had answered a little, I know not what, and that it could not exceed six Guineas, the Madman asks, What may be the Expence of the Horse, of the Dogs, and of the Hawk? He affirmed the Expence of Them to be yearly fifty Guineas. Then having admired the Folly of the Young Man, says he, I pray, go hence quickly, before that the Physician return Home; for if He should find Thee, He will throw Thee into his Pond, as the most mad of all Men, and He will place Thee in the Water up to the Chin.

MOR.

This Fable shows, many Madnesses to be daily unobserved.

FABLE CCH.

De obstinatâ Muliere, Quæ vocavit Virum pediculofum.

Of the obstinate Woman, Who called her Husband lousy.

QUædam Mulier, supra Modum contraria Viro, ita ut vellet esse superior, semel in-gravi Altercatione cum Eo vocavit Eum pediculofum. Ille, ut retractaret illud Verbum, contundebat Uxorem, cædens Illam Pugnis & Calcibus, quod magis cædebatur, eo plus vocavit Illum pediculofum. Vir tandem lassus verberando Illam, ut superaret Pertinaciam Uxoris, dimisit in Flumen per Funem, dicens, Se suffocaturum Eam, si non abstineret talibus Verbis. Illa persistabat nibilo minus continuare illud Verbum, quamvis fixa usque ad Mentum in Aquâ. Tum Vir demersit Eam in Flumen, ita ut non posset loqui amplius, tentans si posset avertere Eam à Pertinaciâ Timore Mortis. At Illa, Facultate loquendi ademptâ, exprimebat Digitis, Quod Nequibat Ore: Nam, Manibus erectis supra Caput, Unguibus utriusque Pollicis conjunctis, dedit quod

A Certain Woman above measure contrary to her Husband, so that she would be uppermost, once in a heavy Quarrel with Him called Him lousy. He, that She might retract that Word, bruised his Wife, beating Her with his Fists and Heels, by howmuch the more she was beaten, by so much the more she called Him lousy. The Man at length tired with beating Her, that He might overcome the Obstinacy of his Wife, let her down into a River by a Rope, saying, that He would suffocate Her, if She would not abstain from such Words. She persisted in nothing the less to continue that Word, altho' fixed up to the Chin in the Water. Then the Man plunged Her into the River, so that She could not speak more, trying if He could avert Her from Her Obstinacy by the Fear of Death. But She, the Faculty of speaking being taken away, expressed with her Fingers, What She could not with her Mouth: For, her Hands being raised above her Head, the Nails of each Thumb being joined, She gave what

quod Opprobrium potuit what Reproach She could
Viro illo Gestu. to her Husband by that Gesture.

MOR.

MOR.

Hæc Fabula indicat, quod This Fable shows, that
Quidam retinebunt suam Some will retain their
Pertinaciam etiam Periculo Obstinacy even at the Hazard
Mortis. of Death.

F I N I S.





